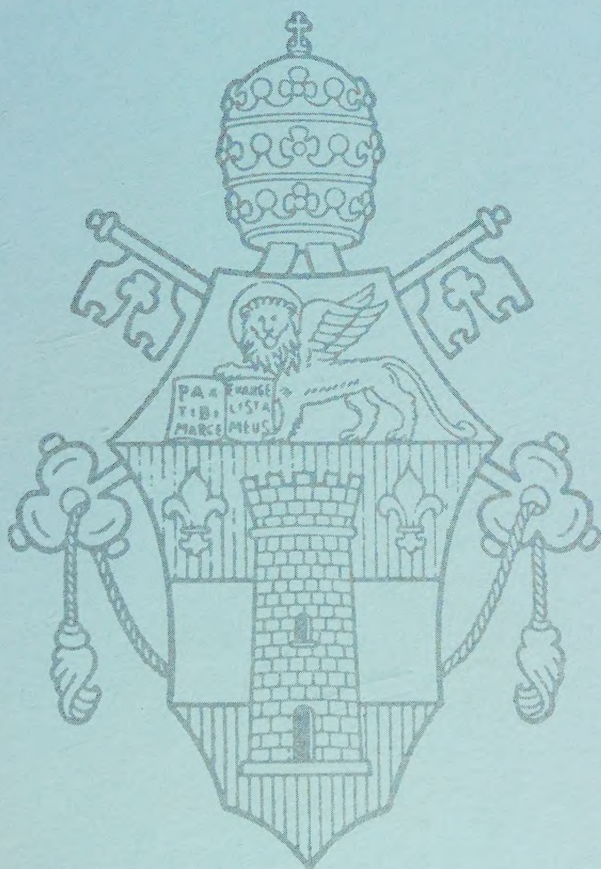
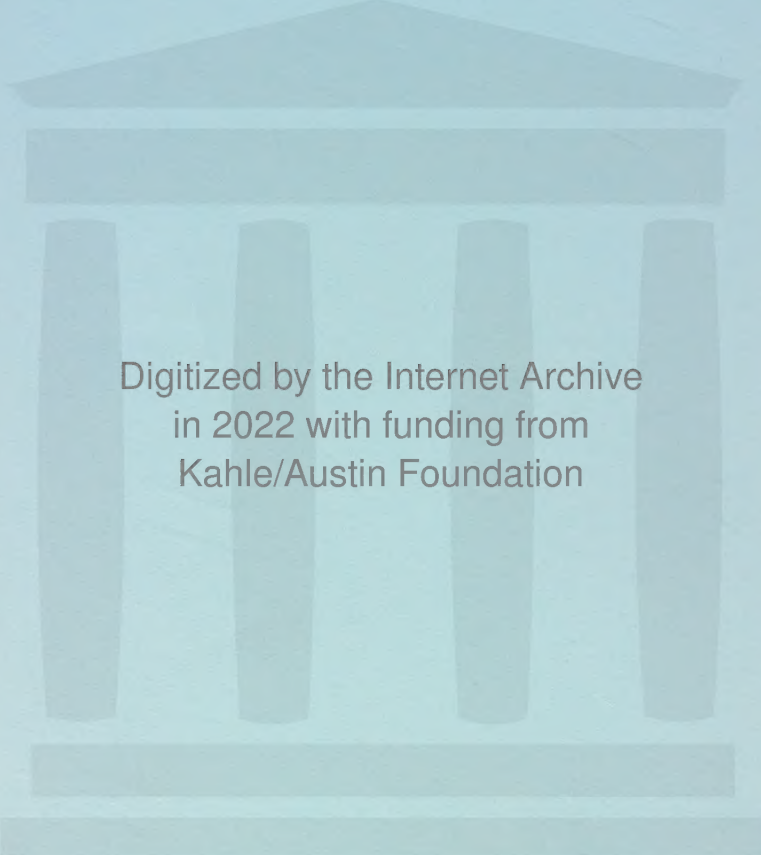


JUSTICE IN THE MODERN WORLD



REPORT OF THE 45th ANNUAL MEETING OF
FRANCISCAN EDUCATIONAL CONFERENCE



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JUSTICE IN THE MODERN WORLD

REPORT OF THE 45th ANNUAL MEETING
OF THE
FRANCISCAN EDUCATIONAL CONFERENCE

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FOREWORD

Classical Catholic theology describes justice as the disposition by which a man has the firm and constant will to give everyone his due. Justice has many faces: it regards relations of individuals with each other; it regards sharing in the common good through the family, state, and Church; it regards an individual's contribution to the common good.

Many of these faces of justice are discussed in the following essays by experts in their fields. In this modern world, so full of complexities and anxieties, so full of evidence of injustice, it is necessary to reflect on the foundations and the many applications of a cardinal virtue without which life becomes inhuman. If justice and charity are to kiss again in contemporary society, we shall have to review for ourselves both the theory and the practice of justice in the modern situation.

Rev. Colman J. Majchrzak, O.F.M.
Editor

PHILOSOPHICAL IMPLICATIONS OF "MATER ET MAGISTRA"

PASCAL KELLY, O.S.F.

Mater et Magistra of Pope John XXIII is undoubtedly the masterful social encyclical of modern times. Its worldwide favorable reception is a matter of record.¹ Generally considered as at once pastoral and doctrinal in its tone and in its objectives, its point of view is consistently positive and not polemic. In this Pope John gives us a valuable lesson — a lesson worthy of imitation in this short paper.

In its very broad outline alone, this encyclical is extremely fruitful. Pope John has in mind throughout the encyclical the highway along which we humans must travel in our daily thinking, our daily acting and our daily living, granted we are moving along — regardless of the speed — in the direction in which we should.

While it is the same highway for us all, Pope John makes us keenly aware of the major human difficulties along the route. There are major detours and blind alleys. There are, too, many areas badly in need of refurbishing, of re-surfacing and modernizing. There are, too, many areas which are in need of a complete rebuilding and there are some which require but a partial re-adjustment.

This encyclical is filled with philosophical implications even though the encyclical itself is not a philosophical treatise. It was never meant to be. Rather it was meant to be a blueprint for scholars in all pertinent disciplines. Its design is to give a modern

1 Donald R. Campion, S.J., "The World Wide Response," in *The Challenge of Mater et Magistra*, ed. Joseph N. Moody and Justus George Lawlor (New York: Herder & Herder, 1963), pp. 155ff.

answer to a modern problem. Its purpose is to direct the achievement of full human dignity anywhere and everywhere in the world.

It would be particularly good for philosophers to keep this refreshing point of view in mind. That is why we submit that the perennial, pertinent philosophical principles in their perennial formulation cannot be expected to realistically help in the solution to today's problems. We are not saying that the pertinent truths themselves are changing. Rather we are saying that there is a real need to re-examine these same truths. It is the task of the philosopher of today to try to re-formulate these same truths in language that is more meaningful, more relevant, and more closely related to the issues of today.

This paper will make no attempt even to list all the principles of all the issues discussed in this encyclical, because there are too many of them. We wish only to elaborate on the central theme of Pope John's objective, which concerns the steps to be taken in achieving the full dignity of man anywhere in the world. Thus two views of human nature should be maintained: (1) a human nature-as-it-is-here-and-now; and (2) a human nature-as-it-should-be.

Human nature has to be accomplished; it has to be achieved. Yet it *is*, even though it has not acquired its fullness of being. In this context I prefer to use the term *person* for the human nature-as-it-is and the term *personality* for the total achievement of the person at any given moment. As one acquires personality, one has accomplished his fullness to some extent.

If this paper has any value at all, it should be in the care used in the formulation of those principles so necessarily tied in with the achievement of one's personality. Yet the relevance of these principles to their here-and-now application largely depends upon a more complete and a more accurate analysis of the human nature-as-it-is situation. Certainly the very real situation of the here-and-now is by no means the same in Harlem and on Madison Avenue. Further, the rate and character of the achievement manifestly cannot be the same in differing areas of the world. Nor can the differing achievements of people living under different cultures be measured by the same yardstick.

Be that as it may, this writer plans to limit this paper to an analysis of the good of the human person and human personality along with some references to freedom. Throughout the entire encyclical there is a constant reference to the human good with especial emphasis on the common good. If it is our obligation to achieve more and more universally the good common to mankind, then a re-examination of the proper significance of the human good is necessary. It will be fruitful if the re-examination results in a better formulation of the structure of the human good.

In so many lively issues of today, there is a deep-seated struggle between the maintenance of the private good and the attainment, even to some extent, of the common good. For many it looks as though the real issue is an issue between the private good and the common good. Perhaps this is due largely to a misunderstanding of either and of both. Perhaps the true private good is unattainable without the achievement of the common good. In any case, I believe that the philosophical contributions of Dietrich von Hildebrand on the structure of the good can be quite helpful in this attempt at a new or clearer formulation. And it is to that contribution that we now turn our attention.

In von Hildebrand's philosophy² we find that he distinguishes among three different types of human experience, each of which is deserving of special philosophical study and analysis wherever possible. These experiences are: (1) the knowledge experience; (2) the experience of being affected; and (3) the experience of the affective response.

Human personal experiences such as the experience of being thrilled by something, of being moved by something, of being excited, disturbed or interested in something, are experiences in being affected. These experiences are intermediate between knowledge experiences and affective responses. That is to say that they flow out of, as it were, certain knowledge experiences and are involved in engendering certain affective responses.

Human experiences such as giving or showing respect or rev-

2 Dietrich von Hildebrand, *Christian Ethics* (New York: David McKay, 1953). The first three chapters, particularly, explain in detail the author's theory on the categories of importance.

erence for being, loving a person, admiring the talent of a person, esteeming the moral worthwhileness of a person are each and all instances of affective responses. Each of these affective responses has its own special and distinctive qualities. Each and every one of them is a particular person's spiritual answer to whatever it is that affects him.

What becomes interesting for us in this philosophy is the explanation of the cause of affections. Now affections are not possible without knowledge. Whatever it is that becomes an object of knowledge can become, though not necessarily, an object of affection. The cause of the knowledge as knowledge is not as such the cause of the affection. Von Hildebrand claims that the character in being, granted being is being known, which enables a being to become an object of affection is the character called the importance of that being. Now it is this same character which as well engenders the affective response and which also can motivate the human will.

It should be observed that an awareness of the importance of some being is not merely a knowledge experience. It is at once a knowledge experience and an experience in being affected. To be merely a knowledge experience means, for von Hildebrand, that one's attention is focused directly and exclusively on that reality which addresses itself to the person. Knowledge to be knowledge has to be objective.

The affection is not simply an objective experience; rather it is an experience which is at once objective and subjective. To the extent that it is subjective it is not definable. Only the knowledgeable is definable. Thus we do not define an affection; we must experience it. It is subjective because a person identifies himself with it.

An experience in being affected is indicated whenever a person says: "I am interested in ----," or "I am excited about ----", etc. This does not happen in a knowledge experience. Were it a knowledge experience, I indicate this when I say "I know it," or "I have it," etc. Thus knowledge is an acquisition, a possession which is mine but is not me.

In dealing, too, with the relation of knowing and willing it is necessary for us to keep in mind that nothing can be willed

unless it is known. For von Hildebrand it is just as necessary for us to observe that nothing can be willed were it merely known.

For any being to become a motive for the human will, that being must be something about which a person is not indifferent or unconcerned. The knower must know the known as somehow concerning him, as somehow affecting him personally. The notions of the good and of the evil indicate precisely this property in a being which enables a being either to motivate the human will or to engender an affection and an affective response in him.

Obviously there is a close relation between an act of the human will and the affection and affective response. The locus of this relation, however, is not in the subject. It can be only in the object. It is this same character in the object which can either motivate the human will or engender an affection and an affective response.

The act of will is not an affection in this philosophy. The act of will is a response, but one which is radically different from all the other responses. As this distinction is not germane to our topic, we shall leave this issue without further comment. Our concern is with the analysis of the good, or as von Hildebrand prefers to call it, the character of importance of being.

Based on his exposition of affectivity, von Hildebrand proceeds to claim that there are three categories of importance. Each of these categories is found to possess its own peculiar characteristics, which should be carefully spelled out and studied. It is precisely here that the distinctions between subjectivity and objectivity become meaningful. For these distinctions are extremely significant in his analysis especially of the first category of importance.

The first and lowest category of importance is readily recognizable by human beings. It could well be that this is the only category that most humans consider. Perhaps the name most frequently given to this category is the pleasures. What is meant here is the classification of beings which afford one pleasure. Such things are frequently called the agreeables or the things which satisfy, or the things which are attractive, or simply the things we like. A close examination of these terms will aid us in clearly delineating the proper characteristics of this degree of importance.

When a person says that something is agreeable to him, he usually implies such a being is good. The inference could be that such beings are objectively agreeable. Such an inference, however, is wrong because being is not agreeable in itself but can become so for me or for you. A glass of beer may or may not be agreeable to me now. The conditions of the here-and-now of the subject play a prominent role in this determination. That is why this characteristic is not objective, but subjective.

Pleasures are also known as the things we like. No one can determine absolutely what anyone likes. The one and same thing may be liked; it may be disliked; it may be something about which we are neutral, we may be simply not concerned about it one way or another. There is simply no way of determining in advance whether a person — ourselves or anyone else — actually likes or dislikes anything.

No one can definitely continue to like anything. Further, the things we like must become the things we dislike. You may like to rest, but who can continue to rest indefinitely? In fact, closely associated with anything we may like is the experience of the dislike. The term "razor's edge" is often given to describe the line of separation of love from hate. This is a terribly unfortunate description but it should be or could be used to describe the distinction between the like and the dislike. The likeable is a characteristic that is given to a being. The content of the goodness implied here is not objective, but subjective.

Over the years, a well-known advertisement has repeated again and again the statement, "They satisfy." The logic of the advertisement seems to be: They satisfy, so they are good. Satisfaction, however, is not a property of the Chesterfield cigarette. Satisfaction, of which incidentally there are no degrees, is not a property of the object. If it is at all, it is found in the subject. Satisfaction thus can have meaning only within a subject. That meaning is a meaning for that subject under a given set of conditions and circumstances of the here-and-now. And that meaning can vary from subject to subject.

We frequently hear references to personal preferences. Gentlemen are said to prefer blondes. The assumption here is that blondes

are more attractive and that whatever is more attractive is obviously better. Now there is no doubt that what is attractive is somehow good, somehow important. But the determination of the content of this goodness becomes a matter of real philosophical concern.

The attractive as attractive cannot be a quality of any being as being. It is a quality of the subject in the subject granted the set of conditions required for it are present. In this experience one finds himself tending toward the object of the attraction. What is said to attract may also repel the same person at different times and different persons at the same time.

Horror movies are attractive to some, repulsive to others. Surely there must be some explanation why certain theatre owners are delighted when a movie is blacklisted or censored. The sudden interest in the forbidden movie certifies to its so-called attractiveness for some people. For the owner it is said to be good business.

If there is any content to the character of goodness in the attractive, it must be because this content is really and properly found in the subject. It is the subject who confers it on the object. In this way a being is said to become attractive. Further, if the good as good is necessarily attractive or, to put it another way, if only the attractive is good, it should follow that the very ratio of goodness is going to depend necessarily upon the subject, any subject. It is going to depend upon the actual living conditions and circumstances of any given subject at any given time.

If this were true, then it would follow that the proper qualities of the good could never be determined with precision. What would be the good for me now need not be the good for me tomorrow. What would be the good for me now could be diametrically opposed to what is the good for you now. And the reverse could just as easily be true at any other given moment.

In terms of these constituents as indicated above, the good must have a nature which requires continuous change. As the attractive depends upon my personal whim or fancy of the moment, the object becomes, in terms of goodness, whatever I want it to become here and now.

Suppose we take the trouble to study the implications involved in a few questions and their seemingly indicated answers.

- (1) When asked by someone to do something, a person responds: "What's in it for me?" or "What am I getting out of it?"
- (2) What does a narcotic mean when asked, after his arrest, why he has been taking drugs, and his answer is: "I did it for kicks."
- (3) What is the significance of the term "chicken" when applied to a troubled juvenile?
- (4) Suppose we are dealing with an argument on the subject of racial prejudice. What is the significance of the question which is usually presumed to be the settlement of the heated argument on this problem: "Would you like your sister to be married to one of them?"

By a careful examination of the motives involved in these questions and looked-for answers to each of the above situations, we should find common characteristics as to the structure of the good at stake. The question, "What's in it for me?", implies that I will do only what pleases me. It implies further that I determine what is good or evil for me.

The reference to the "kick" is unquestionably a reference to pleasure. If it is agreeable to me, then nothing else matters. To be called "chicken" is either an unpleasant or neutral experience. If unpleasant, it is so because one is presumed to be lacking in courage when, actually, he may possess it to a high degree.

Properly speaking, no being has objectively any of these qualities of the first category of goodness. These qualities are attributed to the objects by subjects. It is for this reason that the character of goodness of this first category is relative. It cannot be absolute; it cannot be permanent in being for it has no stability in being.

Take the common experience of a person when thirsty. Water becomes desirable and thus it is said to be good for the thirsty because it can satisfy that thirst. But what happens to the water the moment a person's thirst is quenched? The character of goodness in this context comes and goes.

As we turn our attention now to a study of the second cate-

gory of goodness, it is necessary to observe that this category as well as the third category can be completely ignored by people. Definition is of no real help here. Education is not necessarily going to spotlight it for us. Frankly these categories require the personal experience of each person. Further they require favorable subjective conditions.

A person has to be openminded and, at least to some extent, susceptible to receive the objective content which any being has to offer. It is then that we can come to appreciate the fact that every being, to the extent that it *is*, has a goodness of its own which I do not give to it but I can find in its being. This is the kind of goodness which must be discovered. Were one's attention exclusively or predominantly on oneself, there is a sound possibility that it may not be discovered at all.

To the extent that one is ego-centered, to the extent that a person does not achieve a breakthrough, the discovery of the objective characteristics of goodness may be only partially realized or not realized at all. Being does not and cannot demand that we achieve this breakthrough of our self-centeredness with direct attention on being. In this context, being is in no way attractive, agreeable, inviting, tempting. It has nothing in itself which forces itself upon us.

But were a subject to make the effort to get beyond himself, were a subject to lose something of himself, he would find that he is realistically beginning to find himself. He would begin to appreciate that he must transcend himself to be himself. He will begin to find himself by discovering the real significance of being beyond himself. It is only then that the second and third categories of goodness will have real, permanent, absolute significance for him.

Discovery of the objective content of goodness involves the discovery of the objective content of being itself. This discovery does not take place unless each person makes a personal effort to achieve it himself. Then he will discover the real significance of any being as a creature. What meaning could creature have unless we focus on the relation of that being to God?

Attention to the second or third categories of importance does not mean the utter exclusion of the first category. In fact,

when a person's orientation is soundly objective, the characteristics of agreeableness, attractiveness, etc. are not necessarily ignored. Rather such characteristics can be given a dignity they could not have otherwise. Pleasures, then, can become wholesome and really enjoyable.

Consider our normal situation in regard to our daily bread. Food can be and is considered merely as agreeable, attractive and satisfying for some people. They simply ignore the real value of food in itself. But suppose we turn our attention to one who says grace before and after his meal. Here we see a person who perhaps actively looks upon food as a gift of God. He actually says so in his prayer. Now grace before meals is not, of itself, an agreeable experience. Nor is grace a disagreeable experience; it may be said to become so, particularly for some people in public restaurants. Grace becomes disagreeable for some who turn their attention from the food and focus on their unpleasant experience of being observed by others. A problem develops here for so many people because of the role in their lives these different categories of good have for them personally. Which kind of good is given priority?

As it is with food, so it is with everything else. If the human person is to accomplish his personality, he must get beyond the extremely limiting conditions imposed upon him by the role of pleasures in his life. He must learn that there are radical differences between the first category and the other categories of importance. One simply cannot compare any good of the first category with any other category of goodness.

Pleasures are comparable one with another precisely because a number of common denominators, which make comparison possible, are available. We can and do compare one pleasure with another on the basis of their intensity, or their durability, or on the closeness of the relation of any pleasure to the disagreeable. There is no common denominator for all the categories of importance. We are required to choose whenever there is an issue. Actually the character of goodness of any pleasure is only apparent; it is simply not objectively in being itself. It only appears so.

The human problems related to the first category of impor-

tance are directly involved in what is often called the "sickness of mankind" — the problems of man associated with the weakness of his will, directly related as they are to the effects of original sin.

In this context, it is understandable to hear so many people say that they are free to think the way they please; that they are free to say what they please and do what they please. They are simply not aware that this is not the proper significance of freedom. It is not freedom but could be the abuse of freedom and could readily lead to the loss of the experience of freedom.

The good which is merely attractive can become so attractive that it may leave one helpless. It can get a terrible hold on a person, as it does with the alcoholic or the drug addict. These people do not lose their freedom; they lose the experience of their freedom in these areas. A person is out of control when controlled by his pleasures. This cannot possibly happen in any category of importance other than the first. It should be helpful for a person at least to understand this even though he may do little about it.

True freedom as an experience has to be achieved. It cannot be experienced were the first category the only category for a person. True freedom can be experienced only when we give the response to being that being itself calls for.

To get human beings to focus on the real dignity of any person anywhere in the world is, obviously, extremely difficult or seemingly impossible. How else can we explain the current terrible problems regarding race, color, nationality, religion, etc.? People can ignore and thus perhaps never develop any depth in understanding the real dignity of the person apart from his personality. Herein unquestionably is the explanation for prejudice. We often judge the person on the basis of those qualities that are agreeable or disagreeable to us personally. That is why our responses are so often so inadequate, and perhaps so wholly wrong, even though we may not realize it ourselves. Herein, too, do we find the reasons for the concomitant misery usually associated with such judgments and responses.

To be aware of the unfinished, unrealized and unachieved aspects of our nature is itself an achievement for a person. At least one then is aware of the difference between his nature-as-

it-is and as-it-should-be. Certainly help is needed by each in the achievement of his personality. The role of grace in human life is evident; grace is not, however, the concern of the writer to discuss in this paper. The role of our obligation in charity indeed becomes evident with a discussion of the third category of importance.

The third category concerns that which is really and truly worthwhile for any person whatsoever. The structure of the good in this category has all the pertinent objective qualities discovered in the good of the second category. Peculiar, however, to the good of the third category is the quality of being truly worthwhile not merely in itself but for any person as well. Such goods as knowledge, education, a home, a friend, an honor, an award, the moral development of a person are all goods of the third category as well as the second category. The possession of each of these goods is inherently associated with the full or at least partial achievement of one's personality.

The second and third categories of goodness, unlike the first, issue a challenge to us once we come to discover them. It is precisely this challenge which addresses itself to us as obligation. It is this challenge as obligation which calls only for a free answer.

Pope John is concerned with the development of this free answer among men; we need but quote him directly as he writes:

If it is indeed difficult to apply teaching of any sort to concrete situations, it is even more so when one tries to put into practice the teaching of the Catholic Church regarding social affairs. This is especially true for the following reasons: there is deeply rooted in each man an instinctive and immoderate love of his own interests; today there is widely diffused in society a materialistic philosophy of life. . . .

Consequently, it is not enough for men to be instructed, according to the teachings of the Church. . . . They must also be shown ways in which they can properly fulfill their duty. . . .

We do not regard such instructions as sufficient, unless there be added to the work of instruction that of the for-

mation of man, and unless some action follow upon the teaching, by way of experience.³

Were we then to teach, and through teaching to experience the proper significance of the second and third categories of goodness, I submit that we would be realistically helping to attain the objectives of Pope John. Were we to grasp the proper significance of goodness, the so-called distinction between the private good and common good dissolves. The good of any particular person in its fullness is attainable only to the extent that the common good, as far as possible, is being achieved. The proper formation of any person is only in and through society.

As the understanding of the good by people is conditioned by the role of the first category of goodness in their lives, so too is the significance of the common good. If men could only begin to realize that the common good, as Father Juvenal Lalor says,⁴ is so abundant and so mysterious that it is mine and yours together. As I share it, I lose no part of it. It is not diminished when I share it with you; all of us can enjoy it together. In fact the common good cannot be enjoyed and its full benefit cannot be derived except in proportion as it is shared. To live this lesson is truly a Catholic experience. It is our prayer that we can learn to live it more abundantly.

DISCUSSION

FR. JOHN T. LOFTUS, O.F.M.Conv. — Let me say at the beginning that I shall leave the critique of Brother Pascal's reading of philosophical implications in *Mater and Magistra* to his fellow philosophers of whom there will be found an adequate number in his audience, both listening and reading.

For me, if I may seize it, there is the opportunity to comment on the human note that is struck both in the paper and in the encyclical, the most humane of papal documents.

Brother Pascal writes: "To get human beings to focus on the real dig-

3 Pope John XXIII, *Mater et Magistra*, ed. *The Tablet* (Brooklyn) (Ozone Park, N.Y.: Neuman), Part IV.

4 Juvenal Lalor, O.F.M., Commencement Address, St. Francis College, Brooklyn, N.Y., June, 1964.

nity of any person anywhere in the world is, obviously, extremely difficult or seemingly impossible."

That is a chord sounded in support of the plaintive cry of the full-hearted Pope John: "It is indeed difficult to apply teaching of any sort to concrete situations, it is even more so when one tries to put into practice the teaching of the Catholic Church regarding social affairs."

As I put together these two quotations, I happened to be reading an article by a friend of mine, Louis Lusky, Professor of Law, Columbia University. In an article in the *Buffalo Law Review* (Winter, 1964), Mr. Lusky treats "The Stereotype: Hard Core of Racism." It seemed to me, as I read, that the problem of the stereotype is deep in the difficulty which Pope John and Brother Pascal recognized.

What does Mr. Lusky mean by a stereotype? He defines his term: "It is a conception of a group of people as possessing, each of them, certain characteristics that are believed to inhere in a group; a conception that is factually erroneous; and a conception that is impervious to rational refutation because it is rooted in the emotions rather than in the intellect." Mr. Lusky found the virus of the stereotype infecting even the decisions of the Supreme Court to the extent that they considered racial questions problems of a group rather than of the individuals within the group.

It seems to me that we have in the view of the stereotype one explanation of the ability manifested by several generations of Catholics for shrugging off the implications of the social teachings of the Church.

The Christian xenophobe, the Christian isolationist, the Christian racist, the Christian anti-laborite, and others who hold views and follow practices strange to readers of papal teachings, all, I believe, fall prey in some manner to the threat of the stereotype. The foreigner is fearsome, other nations are grasping ingrates, Negroes are primitive troublemakers, the laborer is a lazy drone, the poor are improvident, social measures in a complex society are Trojan horses of unthinkable socialism, all change is a poorly disguised communist plot. The reaction is simple: inaction, a withdrawal to privatism and non-involvement; or action, alignment with extreme groups dedicated to various levels of hate and various types of harassment. The outrageous anomaly of Catholic participation in the latter type of reaction does not do away with the facts of the situation.

For one who is concerned with the dichotomy evidenced between papal teachings and daily Christian practice, the temptation to be equally simplistic is fatuous and fatal. The simple never explains the human.

But the closest thing there is to a simple answer is the principle of charity and recognition of the individual. It seems to me, as it evidently does to Brother Pascal, that the Church through the popes, especially Pope John, has been telling us to hearken back to that truth. The approach to solution of social problems is recognition of the individual. So long as an individual is poor beyond hope, so long as an individual suffers without his fellow's con-

cern, so long as dignity is denied to a single man, the common good is not attained and all men are damned to their share of the hurt.

If I understand Francis of Assisi, he would have hailed Pope John for believing: "We do not regard such instructions as sufficient, unless there be added to the work of instruction that of the formation of man, and unless some action follow upon the teaching, by way of experience."

When I don't understand Franciscans, it is when they seem to have no understanding of the relationship of the individual to society, when they see, or act as though they saw, a stereotype instead of a man.

SOCIAL INJUSTICE IN CONTEMPORARY TIMES AND AN INTRODUCTION TO ITS ECONOMIC REMEDY IN THE UNITED STATES

IGNATIUS McDONOUGH, S.A.

MAIN CAUSE OF SOCIAL INJUSTICE

Social injustice in contemporary times is so malignant and extensive that it may be compared to a great cancer gnawing away at the vital organs of society. And although many individuals and organizations are actively engaged in promoting social justice, no progress is being made in bettering the over-all picture. In fact, due to population increases and other factors, more people are now worse off than was the case ten or twenty years ago. The chief reason for our failure to improve the situation is that no major attack has ever been launched against the main cause of the evil — *greed!*

Greed — principally for the ownership of productive property — is at the bottom of the problem, and this should not surprise us, because we accept as infallibly true the words of St. Paul: "The love of money is the root of all evil." Greed is no longer abhorred for the detestable vice that it is; amongst the worldly-minded it has acquired the status of a virtue. Formerly money served a secondary function; it was a means with which to acquire something else. This is no longer true. Many persons prominent in public affairs, notably citizens of the United States, love money unashamedly for its own sake; the accumulating of huge sums of unnecessary wealth is now generally regarded as an honorable profession; and games of greed are given our children to play with.

Driven by the vice of avarice, men whose chief interest in life has been the building up of personal fortunes, have been eminently successful, and have produced that socio-economic Frank-

enstein, the unequal distribution of wealth. A small per cent of the world's population has cornered the lion's share of its wealth, leaving the masses, numbered in the hundreds of millions, not merely poor but without access to the means of supporting themselves. In this situation the wealthy use their wealth in accordance with their own inclinations, and usually with an utter disregard for the needs of others. As a result, the masses are compelled to go without some of the necessities of life much of the time, and not a few starve to death. Unless we come to grips with this vicious disorder, our efforts here will be a waste of time. On the other hand, if we can devise a formula that will reverse the process of centralizing wealth and accomplish nothing else, this meeting will be a tremendous success.

No educated person should be surprised that social injustice is so rampant in our contemporary world, nor at the fact that nothing is being done to reduce its main cause. Greed is a sin and the world is inundated in sin. Abortion, adultery, birth control, divorce, juvenile and adult delinquency, murder, syndicated crime, dishonesty and collusion in business, corruption in public office, gross irresponsibility in contracting immense debt, and a host of other wrongs are all as common as dirt. In such a climate is it realistic to expect the rich and powerful to practice the virtue of justice in their dealings with the poor and defenseless? And, when so few voices are raised against the scandals overshadowing our everyday life, would it not be rather astonishing to behold all around us stalwart champions of the downtrodden rebuking the avaricious?

The world is flooded with sin, but the flood is matched with an ocean of silence on the part of those whose office calls for them to speak out against the abuses. And this, of course, includes you and me. "Woe to me," says St. Paul, "if I preach not the gospel." And, "Woe to me," may be said by each one of us, "if I preach not the gospel of justice in a world abounding in injustice."

If we aspire to be apostles of social justice, we must be fired with the fearlessness of apostles. We must have strong convictions and the courage of our convictions, the courage of the voice crying in the wilderness, the courage of the minority in the

right, the courage to face the scorn of our opponents and the incredulity of our friends and confreres.

As apostles of social justice we can no longer accept lying down the many false assumptions that plague our milieu, especially the assumption that the misery and starvation in the world are due to the inevitable workings of economic laws beyond the power of man to regulate. Instead, we must boldly proclaim that wherever injustice exists, someone must be unjust; that a high standard of living is often enjoyed by some at the expense of others less fortunate; that free enterprise can often be more accurately described as greed enterprise. We must relentlessly condemn the evils of the capitalist system and strive to eliminate them. We have no desire to abolish capitalism, for it is infinitely preferable to any form of socialism, particularly communism. Nonetheless, it does have serious defects, which must be corrected if justice is to prevail in the social order. In treating this broad subject, I shall deal mainly with conditions in the United States, because it is more practical to describe specific instances than to talk in general terms. I shall also spell out my message for the benefit of the ordinary person to whom a copy of this paper may be given.

The world-wide social injustice which confronts us today is essentially the same as it has been for the past hundred years, and consists in the main of poverty amidst abundance. The have-nots suffer because they do not own the necessities of life, and the haves are well off because they do own, not only what they need for comfort, but far in excess of their needs. The obvious way to correct this imbalance is to bring about a redistribution of the ownership of wealth, so that all will share the goods of the earth more equitably, as intended by the Creator. Basically, then, the problem concerns property ownership and its redistribution.

CHIEF REMEDY FOR SOCIAL INJUSTICE

The alleviation of the poverty of the masses by a redistribution of the ownership of wealth has been the main economic plank in the Catholic Church's program of social reform. Participation in ownership of property by the people is, according to

Pope Pius XII, "*the essential condition for stability in society*,"¹ and "*the cornerstone of the social order*."² The Church's official position has been clearly and consistently stated from the time of Pope Leo XIII to the present day. A few brief excerpts from social pronouncements follow.

Rerum Novarum:

...It is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance.³

Quadragesimo Anno:

Every effort... must be made... that an ample sufficiency be supplied... to the workingmen... The purpose is... that by thrift they may increase their possessions... These ideas were not merely suggested, but stated in frank and open terms by Our Predecessor. We emphasize them with renewed insistence in this present Encyclical...⁴

Pope Pius XII:

...The dignity of the human person ordinarily demands as a natural basis for living the right to the use of the goods of the earth, to which corresponds the fundamental obligation of granting private property to all as far as possible. On the other hand the inherent dignity of work demands among other things the conservation and perfection of a

1 An Address... to Catholic Associations of Small and Medium-sized Businesses, Oct. 8, 1956, *The Pope Speaks*, III (1957), 405.

2 *The Pope Speaks* (London: Faber & Faber, 1940), p. 291.

3 Pope Leo XIII, *Rerum Novarum*, par. 10, in *Five Great Encyclicals* (New York: Paulist Press, 1939), p. 6.

4 Par. 61-62, in *Five Great Encyclicals*, p. 143.

social order which makes it possible for all citizens of every class to enjoy a secure if modest ownership.⁵

Mater et Magistra. "Today more than ever the wider distribution of private ownership ought to be forcefully championed."⁶

American Bishops' Statement:

The civil authority... must establish such conditions through legal enactment and administrative policy that wealth itself can be distributed so that each individual member of society may surely and justly come into possession of the material goods necessary for his own livelihood.⁷

Fr. Joseph Husslein, S.J.:

Viewed from its economic aspect the culminating point of the entire Labor Encyclical of Pope Leo XIII is reached when, after once more confirming the fundamental principle that 'private property must be held sacred and inviolate,' the Pontiff continues: 'The law, therefore, must favor ownership, and its policy should be to induce as many people as possible to become owners.'

The ownership in question is that of productive property, or capital, whatever form it may take. The widest diffusion of this among all the people, so far as rightly possible, must be the ultimate aim of all social endeavors. By this means, and this means only, can we ever arrive at a solution of the social problem. That is the point insisted upon by the American Bishops in their Reconstruction Program: 'The majority must somehow become owners, or at least in part, of the means of production.'⁸

Fr. John F. Cronin, S.S.:

If we are to enjoy the real values of private ownership,

5 As quoted in Pope John XXIII, *Mater et Magistra*, ed. Donald R. Campion, S.J. and Eugene K. Culhane, S.J. (New York: America Press, 1961), par. 114. This edition is referred to in body of paper by paragraph number, or by MM with paragraph number.

6 Par. 115.

7 *The Church and Social Order* (Washington, D.C.: NCWC), par. 22.

8 Joseph Husslein, S.J., *The Christian Social Manifesto* (Milwaukee: Bruce, 1931), p. 189.

the goods of the earth must be widely and fairly distributed. When they are owned by the few, the rest will suffer. We will depend on these few persons for our daily bread. We will not be so free as we should be. This is so whether the few owners be rich men, corporations, or a socialist state. Men need an economic basis for freedom, if they are to be politically free. The Church favors private property, because it wants as many persons as possible to own homes, farms, and business firms.⁹

FAILURE TO APPLY THE REMEDY

Despite the clarity, the emphasis and the repetition with which the Church has stated its position, and the endorsement by our bishops, no large-scale movement for the redistribution of wealth has ever gotten under way in the United States. No serious attempt has ever been undertaken to make the American public aware that social justice demands a wider sharing of ownership. With a few minor exceptions of small groups, redistribution has never become anyone's cause. No theory has been proposed, no program outlined, no plan prepared to bring about a fairer sharing in the ownership of property.

This is why contemporary society finds itself confronted with the two problems of poverty and communism, and the two are closely related. "The central problem of our age, one potentially as explosive as the Bomb, is the division of the world into the haves and the have-nots,"¹⁰ — or the division of the world into the owners and the non-owners, the concept should be kept clear. Capitalists appreciate the value of ownership, and by acquiring more than their fair share of it, have produced the crisis. Communists likewise appreciate its value and make the community of goods their first tenet. To retain the sources of economic and political power in their own hands, communist leaders prohibit private property under penalties of fines, imprisonment and death.

9 *Problems and Opportunities in a Democracy* (Chicago: Mentzner, Bush, 1955), p. 677.

10 Arthur McCormack, M.H.M., "Population Explosion," *America*, CX (April 4, 1964), 482-485.

Invariably where they take over they kill off the landlords, confiscate their holdings, and actually deprive their subjects of ownership. This communist policy can only be effectively countered by actually conferring ownership on those who would benefit by it. This is the answer to communism, the answer given to Catholics by their Church, but which they have sadly failed to implement.

In this connection the outstanding sin has been one of omission. The individual's right to own private property has been most staunchly defended, but his exercise of that right woefully neglected. This helps explain why so many millions possess the right to property, but not the property. Of what use is any right unless it can be exercised, even the right to breathe unless one breathes? "It is not enough," states *Mater et Magistra*, "to assert the natural character of the right to private property, including productive property; strenuous efforts must also be made to see that the ability to exercise this right is extended to all social classes." (113)

DOUBLE CRITERION OF PROSPERITY

Contemporary society maintains two standards of prosperity, one for the privileged class, the other for the workers. The economic prosperity of the upper class is measured by net worth, and men of affairs appraise each other by posing the question: How much is he worth? The prosperity of workers is measured by employment and wages. When a worker is regularly employed and his income is high, he is considered to be prosperous. No economist has ever bothered to prove that there should be two standards, for the simple reason that it cannot be proved. It is one of the false assumptions that govern our economic thinking and it contributes immensely to the present ominous situation.

The Catholic Church holds that there is but one standard of economic prosperity for all men, and that the poorest bracero in a squalid hut has as much right to be an owner as the multi-millionaire in his opulent penthouse. Proprietorship is the foundation of every family's economic well-being and essential for its normal life. A family must own a stake of some kind — a home, a farm, a business, investments, savings, or the equivalent — to give it

security and to meet the emergencies and reverses that arise. It also helps the children to get an advantageous start in life.

The family without a stake of some kind exists from one pay day to the next when the breadwinner is employed, and gets along precariously on unemployment insurance if it is available, or on relief payments, when he is not employed. Income from these sources not being available, recourse must be had to borrowing from loan companies at exorbitant rates of interest, or to hand-outs from charitable persons or institutions.

It is a fundamental economic principle and plain common sense that ownership of wealth is the basis for everyone's economic well-being. Assets, usually in the form of productive wealth, determine one's economic standing; and the balance sheet, with assets on one side, liabilities on the other, and the difference showing net worth or indebtedness, is the infallible gauge of one's economic position. This is the test used by General Motors and by all other commercial enterprises in the world. It is also the test used by General Motors executives and all other intelligent persons in ascertaining how they stand in the management of their own personal business affairs.

The members of the well-to-do class know a good deal about ownership and wealth. They maintain a tradition of proprietorship in their families as an essential part of their way of life. They think in terms of investments, business opportunities, dividends and profits. They read the financial pages of the newspapers, for they are the owners of the stocks and bonds listed there. Their young men attend colleges of business administration with a view to becoming expert in business management, so as to be able to preserve and augment their family fortunes.

COMMON PEOPLE KEPT IN IGNORANCE

Generally speaking, the common people know practically nothing about proprietorship, and the little knowledge they possess they acquire on their own initiative. As if by a giant, sinister conspiracy the channels by which this knowledge should reach them are closed to them.

The Church's message on proprietorship has never gotten

through to the public. The general impression prevailing to this day is that the social encyclicals are chiefly concerned with wages and working conditions. There are obvious reasons for this misunderstanding. The subject of proprietorship has been almost wholly ignored, while other subjects have occupied the spotlight. Rarely has any writer, teacher or commentator pointed out that a just income is held up as a proximate goal in the Church's social pronouncements, and as a means to reach the ultimate economic goal of individual or family proprietorship. Contributing to this misapprehension is *Rerum Novarum's* English title, *The Condition of Labor*. No title could be more misleading. Comparatively few realize that "condition" here is intended to signify *the plight* — the moral, social and economic distress — of the *laboring class*, or labor collectively.

A knowledge of proprietorship and a diffusion of property, both essential to the common people's prosperity, should be furthered by that branch of knowledge which is dedicated to the people's material well-being. The trouble is there is no such branch of knowledge of any consequence. Sociology may eventually play an important role, but as yet it has exerted little influence. The greatest myth in popular economic thought is that the object of economics is the promotion of the people's material welfare. Economics is the science of wealth — of the production, distribution and consumption of goods; it is the science of stimulating and satisfying wants; the science of earning and spending money with a view to making a profit. To expect our economists to diagnose and treat our socio-economic ills is like expecting the manufacturers of pharmaceutical supplies to perform the work of physicians.

The labor movement does not foster proprietorship, not even amongst its own members. The goal of labor is the improvement of its members' industrial position through collective bargaining. Labor leaders, however, are thoroughly familiar with the mechanics of getting ahead, and very skillfully push themselves up the financial ladder. Nearly all of them own some kind of productive property — restaurants, bowling alleys, laundries, dry cleaning

plants — which provide them with lucrative returns in addition to the handsome salaries drawn from their unions.

Our educational institutions do not teach proprietorship to the common people. They do not explain the right of private property, the necessity of exercising that right for normal living, the necessity of a widespread distribution of wealth for the functioning of true democracy, the difficulties of acquiring and retaining ownership, its desirability, its pitfalls, etc. No comparison is made between the economic status of owners and non-owners, nor is any attempt made to inculcate in the minds of students the determination to improve their lot in life by becoming proprietors. Not one text book on proprietorship is available for high school students. Social studies textbooks assign full chapters to labor but only a few passing references to ownership. Rarely is any aspect of ownership ever chosen for a Ph.D. dissertation. The omission of a correct and systematized treatment of proprietorship in our educational institutions, especially in the schools attended by the workers' children, contributes enormously to keeping the common people in ignorance of it.

There is no government agency assigned to disseminating a knowledge of ownership and increasing the numbers of owners. The Department of Labor is concerned with the interests of workers as workers; the Department of Commerce with the nation's industries, business at home and abroad, and with transportation and the census. During the past decade the federal government has been largely responsible for the elimination of countless independently owned small farms, a big step in the wrong direction. Federal financing of homes, the one big positive action in an otherwise negative trend, has been offset by excessive federal spending, which is paid for by heavy taxes on all, including the beneficiaries of home financing. Federal assistance has been extended to small enterprise, but there is no organized comprehensive program for helping and increasing the number of independents.

Advertising exerts a strong adverse influence on the concept of proprietorship. Through its ceaseless brain-washing propaganda it keeps American workers spending an exorbitant portion of their earnings on unnecessary consumer goods. The advertising industry

in 1961 claimed that the average family expenditures for goods and services was \$6200, which seems very close to the average income, since the average household income in 1961 was only \$6500. The industry was looking forward to an expenditure of \$8,600 by 1970! Leading economists and government officials maintain that consumer spending pumps lifeblood into the nation's economy and keeps it healthy. That it keeps many workers broke or in debt, never letting them accumulate a stake, does not enter into their thinking.

The press in general does not encourage widespread proprietorship. A small amount of space is given to the activities of small, independent merchants; this conveys the impression of broadmindedness and does not harm the big fellows or help the little ones. The attitude seems to be that the people's participation in productive wealth would involve a return of some sort to small enterprise, an eventuality which would be out of place in this era of bigness.

The conclusion is inescapable: the subject of proprietorship is taboo. A mountain of literature on labor is available for general reading, but not one book on proprietorship. The same ratio holds true for magazine articles and newspaper items. We have gotten so far away from the worker-owner concept that the terms "property," "proprietorship," and "ownership" are not included in some of the latest encyclopedias. The common people have been robbed even of the idea of proprietorship.

This is birth control in economics. These are the clinics which deprive men of a knowledge of their birthright and prevent them from attaining to a life of economic independence and freedom. And in so far as you and I cooperate by our silence in this conspiracy, we must bear some of the responsibility for the situation. Nor can we plead ignorance, for it is our duty to know what is going on and to lead the people in the right direction.

SUBSTITUTE FOR TRUE CRITERION

Proprietorship being ruled out as a goal, a substitute must be found, for the pretense that our economic system functions for the people's best interests must be maintained. The substitute is income; income is derived from wages; wages are earned from a

job — hence the all-importance of the job and the emergence of the *job mentality*. Capital for the capitalists, jobs for the workers — this is what the terms capital and labor have come to mean. The capitalist's security is his wealth, the worker's is his work. When unemployment stalks the land, what is to be done? Only one thing: organize a job-hunting expedition, just as if the thousands of employment agencies did not exist, and there were all sorts of jobs just waiting to be discovered. "Four million jobs must be found each year," scream the headlines. The jobs *must* be found, but they never are, of course. It is all a terrible mockery on human credulity.

To convey the impression that the common people are genuinely prosperous, statistics on income are substituted for the balance sheet. As a yardstick of prosperity this is outright deception, because income, no matter how great, is only *half* the picture; expenses do not allow themselves to be ignored. A big family income suggests a high standard of living, but it does not prove prosperity, for the family might be living beyond its means and heavily in debt. Moreover, it is the average income that is stressed, the millionaire's and the migrant worker's all added together and divided by the number of workers, and conveying more often than not a false impression.

POVERTY IN THE UNITED STATES

Because so many Americans "never had it so good," it has been difficult for most people to see any flaw in our economic system, and the recent "discovery" that 38,000,000 Americans, one fifth of our people, are poor came as a shock to the nation as a whole. Good taste frowns on referring to these citizens as a proletariat, yet frankly that is what they are, propertyless victims of the capitalist process of dispossession.

War has been declared on poverty, a capable leader appointed, and funds to combat the evil requested. Irrespective of its political implications, the campaign no doubt will be waged vigorously and some relief brought to the unfortunate ones. The people of Appalachia are victims of a twofold injustice, political and economic. Politically they have been bypassed by govern-

ment on all levels for a long time. What is now planned is what in justice should have been done over the years, and what is recommended in *Pacem in Terris*:

It is . . . necessary that the administration give wholehearted and careful attention to the social as well as to the economic progress of citizens, and to the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, education, facilitation of the practice of religion, and recreational facilities.¹¹

Yet the one thing necessary to raise the economic status of these people will not be done, for only minor attempts will be made to assist them in becoming owners. What is poverty? A lack of ownership. The vow of poverty that we have taken is a vow renouncing our right of ownership. The relation of poverty to ownership is almost wholly lost to the contemporary mind. The slum dweller in the shadow of Wall Street's palaces has a right to be the owner of stocks traded there; the hillbilly in Kentucky has the right to a comfortable home; the squatter in Arkansas' rural areas has a right to be the owner of a subsistence farm; and the Negro in Mississippi has a right to vote in every election — but in this land of abundance and opportunity all these rights are equally worthless. In this respect these Americans are not unlike citizens of communist countries.

It would have been like a refreshing breeze if just one Catholic writer had asked the question: How about the next fifth of our people in the economic scale, how well off are they? This in turn might have led to inquiries about the assets of each fifth and to the disclosure of a closely guarded secret: Who owns the private wealth of the United States? There is abundant evidence that the second fifth are living from one pay day to the next, many of them in debt, and some preparing to move down into the lowest echelon. To be genuinely effective, the war on poverty

11 (New York: America Press, 1963), par. 64.

would have to be continuous, for our present economic system is continually impoverishing the people in the lower economic brackets.

COMMON PEOPLE'S ECONOMIC STANDING

The prevention of poverty is what everyone should be interested in, and before taking any action in this direction we must know where the common people stand now. Nearly all of the wealth owned by them falls within six categories, namely, homes, farms, small businesses, investment, savings and insurance. Information regarding these categories is available. *Homes*: "Something like one third of the people remain 'ill-housed, ill-clad and ill-nourished.'" ¹² About forty per cent of our people pay rent, and of those who are owners most hold mortgages, for total mortgages add up to a whopping \$240 billion. *Farms*: The number of independently owned farms has plummeted by several million during the past three decades, and since the New Deal, one out of every three farmers has quit. *Small commercial enterprises* constitute only a minor portion of our industry, a sector which has not expanded with the population. *Investments*: A recent census of share ownership revealed that in eighty per cent of our families no member owns stock listed on a stock exchange. *Savings*, typical of ownership in general, belong more to the well-to-do than to the working people. *Life insurance*: of the \$650 billion in force in the United States, the bulk is carried by the wealthy minority. A study of the ownership situation will disclose that we are not far removed from where we were in the depression days, when ninety per cent of the people owned less than ten per cent of the nation's wealth.

RECOVERY ON BORROWED MONEY

Strictly speaking we have never made a true recovery from the depression. The fleecing of the people of their possessions was the chief cause of the economic crash of 1929 and its after-

¹² Gerard Piel, "Abundance and the Future of Man," *Atlantic Monthly*, CCXIII (April, 1964), 84-90.

math. Millions lost their all and were penniless. During the depression there were no shortages; food, fuel, clothing and household articles were to be had in abundance. The complaint was about the opposite — overproduction! *The only shortage was the people's purchasing power.* Mysteriously it had vanished.

When large numbers of citizens find themselves destitute, it devolves upon the government as an emergency measure to assist them. The federal government borrowed some money, increasing the national debt to do so, and came to the rescue of the people with various make-work projects and cash outlays in a pump-priming operation. The situation called for such an operation to start the people back on the road to self-support and the eventual recovery of their proprietorship. When the country got on its feet the money borrowed could be returned to the lenders. But this program did not work out that way. The New Deal and the welfare state which it inaugurated in the United States did not contemplate the restoration of property ownership to the people, and hence could not in the true sense bring about a genuine recovery. The people had not regained title to their lost property, nor has the debt incurred ever been paid off.

Through its failure to lead men to economic independence, our free enterprise system begot the indigence which begot the welfare state. In neglecting to curb the exploitation of the people, our government is guilty of allowing the indigence to arise, and is also responsible for perpetuating it, for the government has made no attempt to correct the basic conditions causing it. Our welfare state takes care of our less fortunate members from the day they are born till the day they are buried, if need be. This paternalism is favored by the majority, as it relieves misery and want. Nevertheless, it is a mild form of socialism in that it supports many who should be supporting themselves. In this regard two significant facts are generally overlooked: capitalism had to be bailed out by socialism, and the experts have been unable to resolve the predicament, yet continue to be "experts."

CHURCH DOES NOT FAVOR SOCIALISM

The Catholic Church strongly favors people supporting them-

selves and becoming economically independent. When people are de facto in dire straits, especially through no fault of their own, the Church, rather than see them suffer, approves of government assistance, even from a welfare state, as the lesser of two evils. But nothing in the section on so-called "socialization" in *Mater et Magistra* can be construed as an endorsement of welfare state socialism, because if the Church's teachings had been followed, the welfare state would never have been born.

PERPETUAL PUMP PRIMING

Since the 1940's the United States has witnessed prosperous periods, with full employment and full production in basic industries, true, but such booms have been artificially stimulated by war production, and defense and space contracts, all of which must be classified as federally subsidized make-work projects. Many people are now wondering what will happen when the subsidies are shut off. Yet the pump priming goes on, for the latest tax cut was made for no other purpose than to *stimulate* the economy. If some poor yokel was caught getting water from a pump by always priming it, he would be put away. The rules in political life differ; a person of that type is rewarded by a seat in Congress or the White House. So, here we are thirty-five years after the depression began with our people earning the highest income and enjoying the highest standard of living ever dreamed of — on the biggest amount of borrowed money ever known — a trillion dollars of debt, public and private.

GREATEST FINANCIAL HOAX IN HISTORY

The imposition of the enormous national debt on the American people is the greatest financial hoax in history, because a large part of it was contracted unethically, its continuance is unnecessary and its increase an outrage. The people are told that they owe the debt to themselves — a deceptive half-truth. Inasmuch as they do not owe it to foreigners, it is so. But the common people do not owe the debt to themselves! They owe it to the bondholders, the big bankers, the big moneylenders. And they pay to the money-

lenders an annual tribute of twelve billion dollars in interest — a huge sum in itself. Moreover, since no one has any intention whatsoever of liquidating the debt, this annual tribute will have to be paid in perpetuity by the common people's children to the moneylenders' children. That is the meaning of the debt — financial enslavement of a large class of Americans for future generations.

The excessive spending which piled up the debt was fostered by irresponsible politicians, unproved economic theories, a mass spending mania, and the idiotic desire of various groups of getting something for nothing. But a very sad and disappointing aspect of the affair is the silence of the Christian community and their failure to protest the plundering of the people.

During the past twenty years the cost of government — local, state and federal — through money lent, spent, wasted and given away has been about \$1.5 trillion. Some idea of what this amount means can be had by translating it into pure gold at \$35 an ounce. Loaded onto freight cars, fifty tons to a car, one hundred cars to a train, three hundred trains would be required to haul it. Let those trains pass through this city, one train every five minutes, it would take twenty-five hours for them to pass.

ISN'T OUR PUBLIC DEBT IMMORAL?

Bearing in mind the notorious looseness with which American politicians handle public funds, let us put the question: What part of all that money was used dishonestly? Some might say up to twenty or twenty-five per cent. Ten per cent, a conservative guess, amounts to \$150 billion. Government extravagance is a by-word, so we must add another \$150 billion for waste. Granting that some public debt has been necessary for short periods of time, we can still add another \$150 billion for unnecessary interest charges. This gives us a total of \$450 billion, a figure that will no doubt be questioned. Nonetheless, the awesome fact remains that the American people, besides paying for legitimate government expenses, including the cost of wars, have been swindled out of billions of dollars during the past two decades — much of it remaining in the form of debt. If every Catholic publication in the country were to devote one full page of every issue to pro-

testing the immorality of the insane spending and the resulting injustice to our people until the abuse was stopped, it would not be overdoing the thing.

The enormity of the public debt poses other disturbing moral questions. Have we a right to pass on such a tremendous obligation to the next generation? Will the next generation feel obliged in conscience to accept this burden, or will they have the right to reject it? Isn't it a form of theft to assume a debt with no intention of paying it? When a man borrows \$10,000 with no intention of returning it, isn't he guilty of serious sin? Would not the residents of a community be guilty collectively if their political entity borrowed a million dollars with no intention of repaying it? No one has any intention of repaying the national debt and an unwritten code of etiquette forbids discussing the matter, yet what theologian is reminding the nation that this is a serious transgression of the moral law of God? Not only has the Christian community failed to project the truth and the moral law into the public consciousness, it has failed to rally to the support of men like David Lawrence, Henry Hazlitt and Senator Harry Byrd, who have maintained a sane outlook on public finances.

DEBT IS OWNERSHIP IN REVERSE

Debt is being used as a means to undermine the people's welfare. Just as a job mentality stabilizes the people in their non-ownership status, a debt mentality throws their thinking into reverse, for debt is ownership in reverse. When men have been dispossessed of their property, what more can they be deprived of? *Their future earnings!* Consumer goods and services — television sets, cameras, boats, vacations, jet flights and a host of other things with a strong pleasure appeal — can be sold them on credit. Payment for services that are short-lived, for goods that quickly depreciate in value, for financial charges and high interest rates are the fetters which bind men's freedom in our time, and prevent them from acquiring proprietorship. Debt conforms to a pattern: the less wealthy owe the more wealthy; the majority owe the minority.

CAPITALISM IS EXPLOITATIVE

The contemporary mind is strongly prejudiced in favor of capitalism and blind to its defects. How often are we told, for instance, that the American way of life was made possible by our system of free enterprise. The other things that contributed so substantially — the discovery of our hemisphere, the industrial revolution, the flood of immigration, the drive for the various freedoms, the desire for improved living conditions, etc., — are conveniently ignored in this oversimplification. Again, if Appalachia were behind the iron curtain, what contempt and ridicule would be heaped on communism for having begotten it; but being in our own back yard, is anyone so boorish as to suggest that free enterprise is responsible for its existence?

Are we ever reminded that the whole world used to be the exclusive domain of capitalism, until the inhuman conditions to which the laboring class was subjected gave birth to communism in protest? And that the abominations prevailing now in many capitalist countries continue to dispose their people to turn to communism in desperation? In an article "A Crisis for Capitalism," in the *Saturday Evening Post* last March, a precedent was established when the subtitle stated that, "*Long years of exploitation paved the way for communism.*" When before has capitalist exploitation been openly acknowledged? Where is the literature on the subject? Where can one find a book on it? In what encyclopedia is there an article on the topic? The supreme law rules here as elsewhere: good taste forbids a discussion of the subject.

IMPOVERISHMENT THROUGH TRADE

The industrial nations, in dealing with other nations, have always employed a particularly lethal device — the balance of trade. A favorable balance of trade is *a must* for every industrial nation to maintain its economic growth. The value of its exports must exceed the value of its imports, and a strong nation is capable of seeing to it that they do. Since it is impossible for all nations to enjoy a surplus at the same time, and obvious that for every surplus there must be a corresponding trade deficit, it is

inevitable that the weaker nations suffer an economic reversal. This is what has been taking place all during our modern period of history; the powerful industrial nations have been impoverishing the backward areas to the tune of billions of dollars, and of course softening them up for communism. Despite the impossibility involved, the underdeveloped countries are still being encouraged to pull themselves out of their economic lethargy by acquiring a favorable balance of trade. A few do so, making it impossible for the others.

ABSENTEE EXPLOITATION

The Cuban fiasco is an example of the social injustice caused by industrial greed, this time through absentee ownership under American capitalists. Because it possesses all the conditions requisite for a healthy economy, Cuba could have been a small-scale model of capitalist prosperity. Its rich soil is capable of growing a wide variety of crops. Yet, to feed its people seventy per cent of its food had to be imported at high prices, since two thirds of its farm land was used for growing sugar cane for American refineries. Political colonialism ended a generation ago, but economic exploitation continued under United States corporations, and when Castro assumed leadership he was able to confiscate a billion dollars' worth of American-owned industrial property. In the meantime the Cuban people were sunk in abject poverty, ridden with diseases, hampered by illiteracy, and had a life expectancy of only thirty-five years. Castro is no angel and this is not a defense of his actions. Nonetheless he is made the scapegoat for the vast amount of suffering resulting from exploitation. Imagine the shrieks of indignation that would rend the skies if the situation were reversed — if the people of Florida were subjected to those same miseries, while Cuban magnates drew juicy profits from a billion dollars' worth of industrial property in that state!

This is the type of economic activity scored by Pope Pius XII when he declared that the Church "does not intend . . . to uphold the present state of affairs as if it were an expression of the Divine Will or to protect on principle the rich and plutocrats against the

poor.”¹³ It is the type of activity recently condemned by Pope Paul VI. In an audience to Italian industrialists, he bluntly accused them of being responsible for much of the social injustice that exists.

Is it not said about you that you are the guilty ones? There must be something deeply wrong, radically insufficient in the system itself if it originates such social reactions... The fact remains that the economic and social system... still operating on the concept of unilateral possession of the means of production and of an economy striving mainly for private profit is not perfection, is not peace, is not justice if it still divides men into irreducibly contrasting classes and characterizes society with the deep and tearing contrasts that torment it.¹⁴

Selfish materialism, according to Pope Paul VI, is at the root of the class struggle.

SOCIAL ORGANIZATION

Beginning with *Quadragesimo Anno* there has been a marked emphasis on the value and need of social organization in the Church's social teachings in coping with society's changing conditions.

Social justice calls for the redistribution of wealth... But its realization is not to be accomplished by isolated individual effort; it can only be the result of social cooperation... Social justice places duties on individuals, but the conditions enabling its practice are so many and diverse that, without organization of social effort, the individual remains important.¹⁵

“Today,” states *Mater et Magistra*, “almost nobody hears, much less pays attention to, isolated voices.” (146)

13 As quoted in *Mater et Magistra*, par. 111.

14 As reported by the daily press, June 9, 1964.

15 William F. Drummond, S.J., *Social Justice* (Milwaukee; Bruce, 1955), p. 101.

Having in mind the magnitude and the difficulties of the kind of problem that confronts us, Pope Pius XII advised as follows:

On occasion, there is even the dreaded danger of being crushed by the giants, who exert the full pressure of their weight on weaker structures; but you too have at your disposal means of protection and defense both from inside and outside your social group. The state, which possesses in you an important factor of stability, should not refuse you the support on which you are counting, especially in the domain of credit and tax structure. Nevertheless, your principal support will come to you from within, that is to say, from your associations themselves¹⁶

Pacem in Terris urges setting up many groups: "... For the achievement of ends which individual beings cannot attain except by association, it is necessary and indispensable to set up a *great variety of intermediate groups and bodies* in order to guarantee the dignity of the human person and safeguard a sufficient sphere of freedom and responsibility." (24)

Since we all recognize social organization as an indispensable device, isn't it time that the Franciscan family formed an organization for the promotion of social justice? Isn't it time that we as a body became for social justice what the Communist Party is for communism, its driving force and controlling organism? This is the era of the new breed. What is to prevent the Franciscan family from hatching a new breed of chicken in the economic poultry yard?

Our task is not to build a new economic system, but rather to renovate the existing one. There is an immense foundation already in place for us to build on. The situation is basically a disorder and our job is to straighten things out, to revive a true hierarchy of values, to reassert the primacy of human rights, to retain the good and discard the bad. We must rewrite a new socio-economic platform, one founded on the material well-being of all the people, one that modifies but does not destroy capitalism,

16 An Address of Pope Pius XII to Catholic Associations of Small and Medium-sized Business, *The Pope Speaks*, III (1957), 408.

one informed by Catholic social teachings yet acceptable to all men of good will.

What we are striving for — social justice in the concrete in accordance with sound principles and experiences — must be clear in our minds and expressed in unmistakable terms. Our platform may not be adopted by the civil authorities and enacted into law, but it certainly never will be unless we ourselves employ it successfully first. If it serves us and governs our thinking and behavior, its influence is bound to be reflected in the socio-economic thinking of our milieu. As a start I suggest the following name and the two outlines accompanying it for approval.

CHRISTIAN OWNERSHIP CAPITALISM

PRINCIPLES

1. The principles of private property, free enterprise, the profit motive, and (reluctantly) interest on money.
2. The Catholic Church's social teachings.
3. Experiences of independents — home owners, farmers, owners of small enterprises, and their organizations.
4. Principles and experiences of cooperatives.
5. Principles and experiences of credit unions.
6. Experiences of labor pools (to be developed).

OBJECTIVES

Goal for all.

Proprietorship of productive property of some kind, or its equivalent (e.g., an education or profession).

Small proprietorship.

Individuals and groups should be encouraged and assisted in acquiring the kind of property best suited to their needs. The people should be given sound advice concerning savings, investments and insurance. Separate organizations should be formed for promoting and safeguarding home, farm and small enterprise ownership.

Labor.

Labor should be given a new goal to strive for: the material prosperity of all families everywhere, including the families of non-union members and of other nations, through participation in proprietorship.

Education objectives.

Books, pamphlets and magazine articles, especially textbooks and

study club material, should be prepared to explain the true teaching of the Church, and to correct the wrong mentality formed by educational institutions, the press and advertising. The government should be reminded of its primary obligation of fostering the material welfare of all its citizens.

Legislation objectives.

Laws favoring local as opposed to absentee ownership; independent proprietorship of units as opposed to chains and corporation subsidiaries; establishment of economic areas for the exclusive use of small proprietors as opposed to laissez-faire ownership now prevailing.

Objective in capitalization.

Establishing a time limit as opposed to unlimited time, i.e. scaling down of debt due.

Balance of trade objective.

Discontinuance of the exploitation and impoverishment of underdeveloped countries by use of trade deficits imposed on them by industrial nations.

EVERY FAMILY NEEDS A STAKE

Whether we like it or not, whether we agree with it or not, the movement to enable as many families as possible to acquire a nest egg is the very heart of the Church's economic crusade for the restoration of social justice in the world. And it would seem that Pope John's unequivocal declaration, "We reaffirm that Christian social doctrine is an integral part of the Christian conception of life" (MM, 222), leaves us no choice in the matter of backing the movement.

For anyone aspiring to be an owner the first step is to get out of debt, if he is encumbered with it. *The Wage Earners' Plan* sponsored by The Administrative Office of the United States Courts deserves to be more widely known for it furnishes invaluable aid.¹⁷ The next step calls for a series of lessons on thrift and ownership, beginning with motivation, and then the starting of a savings plan to acquire a stake. Most of today's savings are not being accumulated for a stake but to be spent later. Early in the series should come a lesson on the difference between income-

17 Cf. Murray Teigh Bloom, "Ready Help for People in Debt," *Readers Digest*, LXXVIII (June, 1961), 68-71.

very exciting, but when the total expenditures of the people are producing property and consumer goods. With this we are introduced to a tremendous power at the people's disposal — *purchasing power!*

How any particular individual spends his money may not be presented at one clip, the effect is startling, because of the huge outlays of wealth and the *awful waste involved*. Our workers' assets today do not correspond with the high wages they have received, because the majority spend their income as fast as they get it, most of it going for consumer goods and services. Americans annually spend the following:

Sports -----	\$41 billion
Gambling -----	\$20 billion
Transportation for pleasure -----	\$10 billion
Alcoholic beverages -----	\$ 8 billion
Tobacco -----	\$ 7 billion
Entertainment -----	\$ 5 billion
Clothes for style -----	\$ 5 billion
Cosmetics -----	\$ 2 billion

This is only a partial list but it will serve the purpose. The point I wish to make is that every year Americans spend many billions of dollars *unwisely*. Within reasonable limits expenditures for all the items listed may be warranted; we are not desirous of eliminating all such spending, but we should be strongly intent on reducing it. Our task is to alert the people to their folly of being earning and spending idiots, and to train them to become careful spenders and savers. Credit unions and cooperatives should play an important role in the individual's spending and saving program.

The kinds of productive property that people with limited means can acquire are usually restricted to savings, investments, insurance, homes, farms and small enterprises. The first three categories call for no comment here. As for the latter three our goal should be to assist as many people as practical to acquire ownership that is outright and debt free.

HOME OWNERSHIP

Slums in modern, industrial, progressive nations are an abomination. They are

sordid fetid tenements that breed filth, disease, drunkenness, crime, revolt, indecency, obscenity and even degeneracy. They are a stench in the nostrils, literally and figuratively, and a shrieking contradiction to our claim to be a civilized people. With the advance in medical science, hygiene and sanitation, a slum should be impossible, unthinkable. It is less excusable in a modern city than a leper colony amid the rocks and caves in ancient Palestine.¹⁸

Yet New York City in 1964 had to appropriate a million dollars to eliminate rats from its tenements.

There will be slums as long as there are tenants, and the tenant-landlord arrangement exists chiefly because in our economic system landlords can make money on tenants. Our goal — the goal of Christian social justice — must be to enable families to become owners of their homes, or co-owners of apartments. A home is not always regarded as income-producing, but inasmuch as it saves a family from paying rent it must be classified as such. In the hands of landlords houses and apartment buildings are sources of income and are often used as instruments of exploitation.

Efforts to acquire a home are not always successful and sometimes end in financial disaster. Twenty-five hundred years ago the prophet Jeremias censured the oppressors of widows and orphans. That species of vulture is still around, operating quietly within the letter of the law, and escaping both publicity and prosecution. How many millions of families even in modern times have had their entire savings wiped out by foreclosure! Ways and means should be found of protecting the purchaser's equity for him when he finds it impossible to continue his payments. The mortgage is as archaic as imprisoning men for failure to pay their debts and ought to be replaced by a better legal form. The new home owner

18 James M. Gillis, C.S.P., *The Church and Modern Thought* (Washington, D.C.: NCWC, 1935), p. 64.

also needs help to retain title to his property; towards this end a tax exemption of the first \$7000 of ownership has been suggested; other suggestions should be sought and considered.

Many successful experiments have been conducted in rehabilitating underprivileged people, both here and abroad, through the acquisition of ownership and community cooperation. These works often coincide perfectly with the social teachings of the Church and should be known to us and copied by us. One of the most outstanding experiments is the "Vicos" project in Peru, which has become known as "the cry of freedom" of the Andes.^{18*}

Professor Allan R. Holmberg, an anthropologist on the staff of Cornell University, with the cooperation of Dr. Carlos Monge Medrano, Director of the Peruvian Indian Institute, was able in the course of several years to free a community of about 1700 Indians from serfdom and establish them on a basis of economic independence and political freedom. "Vicos now has the best rural school in Peru and Indian children there are learning to communicate with the outside world through three languages."

The following story from the New York Herald Tribune, Sunday, May 12, 1963, is an account of what can be done by one person bent on carrying out a good idea. It is the type of thing advocated by the social teachings of the Catholic Church and ought to be given the widest publicity possible. People all over the world ought to be encouraged to duplicate this project as far as they can in their own communities.

HE FIGHTS REDS WITH HOUSING

By The Associated Press

GUATEMALA CITY. A young American is testing the theory that home ownership can effectively halt Communism's spread in Latin America.

William F. Luce has enabled 4,000 Guatemalans to move from unsanitary huts in slums into homes built of concrete blocks with tile floors.

They are among the cheapest in the world, \$640 to \$700

^{18*} Cf. H. F. Dobyns and others, "Contagious Experiment: the Vicos Project," *Saturday Review*, XXXXV (Nov. 3, 1962), 59-62; J. Lear, "Reaching the Heart of South America," *ibid.*, 55-58.

including lot and such items as paved streets, running water, electricity and sanitation.

3 Rooms, Kitchen, Bath

The houses have three rooms with kitchen and bath, and fenced-in yards front and back. Owners have the right to make additions as they wish, and can sell at any time or turn them over to heirs.

Down payments are \$100 and monthly payments around \$16 over a four-year period.

The slum dwellers have paid \$12 to \$18 monthly in rent alone for their unsanitary, often waterless and candle-lit one-room shacks.

Mr. Luce started his program two years ago. He has built low-cost homes and is continuing with about 50 a month. He figures each home averages seven occupants.

"The Miracle"

The project is centered in a tropical area overlooking the capital and in turn overlooked by a fringe of dormant volcanoes. He calls it El Milagro — the miracle.

Mr. Luce says he makes no money on this — his profits come from higher-priced homes he builds elsewhere, from real estate, financing and engineering.

"The best way to fight communism is to put people into their own homes," Mr. Luce says. "To the Latin American, even a small home means more than anything in his life, if it is his own home."

Alan Carnoy, another American builder living in Mexico City, has the same idea. He has written two books on the subject.

Neither Mr. Luce nor Mr. Carnoy has been able to get much U. S. government attention. Both take issue with the U. S. foreign aid program as it applies to housing.

In Honduras, Too

Mr. Luce has pushed his program here without government aid but he now has U. S. assistance for a similar project in Honduras.

Mr. Luce was born in Lubbock, Texas, attended Texas Tech and Texas A. and M., and calls Woodside, Calif., his home.

He came to Guatemala 13 years ago as a highway and construction foreman. He went into home building in 1957 on a business basis. His company, with four local partners, has grown into what he calls the largest of its kind in Central America.

Mr. Luce became interested in the low-cost housing theory in late 1960 and worked out the \$640 home in early 1961. He found a location where land was cheap and water available from a nearby river. He built paved highways,

streets, installed lights and sewerage. Such things normally, in Latin America, are added only after lots have been sold, and owners wait and argue for them.

Without advertising or promotion, El Milagro was opened to subscription early one week and remained open for five afternoons. The word got around, and lines formed.

Mr. Luce expected his subdivision to attract mostly laborers. He was surprised to find most buyers were government workers, teachers, shop supervisors and skilled mechanics.

"We had no idea that such people as those lived in the hovels and slums in the barrancas (ravines)," he said.

The U. S. Agency for International Development (AID) has helped build several hundred homes in Guatemala for \$3,000 each, and the buyer himself practically had to build it, Mr. Luce says. He claims they're not as good as his \$640 home.

FARM OWNERSHIP

Deeply ingrained in human nature is the love of a man for the soil. So strong is this desire of a man for his own plot of ground that the communists have had to make large concessions to it, many communes having failed abysmally because of it, even amongst the harsh Chinese. Leaders of the Western nations are capitalizing on this unquenchable human inclination and are nurturing it with care in about fifty countries around the globe. That is the significance of land reform.

Land reform, as everyone knows, is the breaking down of large estates into small plots, which are then sold by the government on low-interest, long-term payments to landless peasants, to enable them to become independent proprietors. A generation ago two brilliant Englishmen, Hilaire Belloc and Gilbert K. Chesterton, tried to promote distributism. It was a movement that never caught the popular fancy here and was ridiculed as an effort to put a cow in everyone's back yard. But now we have distributism on a world-wide scale, with a water buffalo in many a back yard, for land reform is distributism, and it is the kind of distributism recommended by all the Church's teachings touching on agriculture. But, are Catholics happy and enthusiastic about this movement? They should be, yet, for the most part the only knowledge they have of it is what they pick up from secular sources.

Land reform is being promoted from a motive of expediency. It is a preventive measure designed to alleviate the discontent of landless peasants and to lessen the appeal of communism to them. It does have a solid basis in justice, otherwise it could not be accepted so universally. For the past century and more the proletariat throughout the world have been dispossessed of their holdings, and this for them is redress, the triumph of justice. It is a movement we should endorse wholeheartedly, and whose principle we should strive to employ in our own country and extend to other areas of industry.

Our federal government, notorious for pursuing opposite courses at the same time, reaches the peak of inconsistency in its farm policies. At home it fosters a big-farm program, while abroad it favors a small-farm one, and spends billions of dollars on each. The money raised by taxation imposes a burden on all the people, including the dispossessed small-farm owners. Permitting them to be crowded off their own land and compelling them to pay for the operation, and then compelling them to pay also for helping foreign landless peasants to be made proprietors, is bad government at its worst and can only be described as sheer lunacy. Yet, it is only one of the many lunacies our federal bureaucracy is guilty of.¹⁹

THE SOLUTION TO THE FARM CHAOS

The continuing farm muddle has defied solution because all attempts to resolve it have been based on false premises or other errors. Some of the more serious are the following:

- (1) Accepting advice from the Keynesian school of economists.
- (2) Treating the farm problem as an isolated situation unrelated to other phases of our civil life.
- (3) Failing to assist small farm owners to exercise their rights.
- (4) Failure to secure for agricultural workers income on a par with workers in other industries.

19 Cf. William H. Peterson, *The Great Farm Problem* (Chicago: Regnery, 1959), p. 212.

- (5) Setting bigness, efficiency, progress and production as the chief objectives.
- (6) Assuming that perennially subsidizing the farm industry is a function of democratic government.
- (7) Tolerating the existence of an all-powerful farm lobby.
- (8) Augmenting the growth of the federal farm bureaucracy.

The farm mess is not an isolated disorder, but is one of several major socio-economic calamities, and it must be considered in relation to them, for they all possess certain features in common. Poverty, slums, debt, recurring depressions, fluctuating unemployment, along with the farm debacle all work hardships on the common people while they cause little or no inconvenience to the well-to-do, and *all have the same ultimate cause — greed.*

Capitalist greed has produced the concentration of wealth in the hands of the few and its obverse the propertylessness of the many. This is the explosive, world-wide question of the haves and the have-nots, and our farm fiasco is an integral part of it. Our federal bureaucracy in recent years has aggravated this trouble by helping many big-farm operators to become multimillionaires, while failing criminally in fulfilling one of its primary duties of making it possible for its poorer citizens to exercise their rights. *Small-farm owners have a right to be on the land.* For many years back in the farm industry this right has been utterly ignored. "The essence of the farm problem," according to Walter Lippmann, "is to take care of the farmers, who, *because they are not needed*, cannot make a decent living."²⁰ In this view the small-farm owners are expendable and their right to be on their own land worthless. The right to vote is not the only right being denied our citizens.

Efficiency, of course, is not the real reason for the big-farm program. The big-farm operators are already rich and do not need the land; they can make money in other ways. The small farmers need the land in order to make a living for their families. *The crux of the farm problem is the conflict between the need and the greed for the same land.* Efficiency is only a front. Millions of businessmen and members of labor unions, individually and col-

20 "The Crux of the Farm Problem," *New York Herald Tribune*, February 22, 1962. My italics.

lectively, practice inefficiency to protect their own interests. One of the most common ways in which it is practiced is through forced obsolescence. The owners of a Southern textile mill discovered that the nylon socks they were making were lasting indefinitely. If they kept on making them they would put themselves out of business. They removed the threat by mixing cotton with the nylon and producing socks that wore out on schedule. That is typical.

To restore order to the farm industry some new ideas will have to be translated into action. Some of the steps to be taken overlap and at times coincide, yet no two are identical.

The first step in solving the farm chaos is to reverse the big-farm trend and make it possible for owners of small and medium-sized farms to exercise their rights. Because a thing is bigger it is not necessarily better. *There is nothing that the big farms do that cannot be done just as well by medium-sized farms in co-operation with each other.* They can band together to purchase and operate the machinery which they cannot afford individually. The cooperative idea is not an experiment; it is working successfully on a large scale in many places. All it needs here is to be extended.

The second step is to start a land reform program here. Human nature is the same the world over, and the reasons for a domestic land reform program are no different than for a foreign one. Because we are technologically farther advanced, our unit of farmland would be larger than elsewhere, but the guiding principle would be the same — the establishment of a unit of farmland for a family to operate as its own — one unit to a family.

The third step is to set aside farming as an economic area for the exclusive use of owners of small and medium-sized farms. *This could be the beginning of the end of laissez-faire capitalism.*²¹ Perhaps the worst error of contemporary economic thought is that laissez-faire capitalism is a thing of the past. In the most vital sector of economic life — proprietorship — the laissez-faire principle

21 Cf. my two articles: "Ownership, a Tabooed Subject: the Problem," *Homiletic and Pastoral Review*, LXI (March, 1961), 553-561; and "Unit System of Ownership," *ibid.* (April), 662-670.

still operates, for anyone is free to own as much wealth as he can, and nearly any kind of wealth. This gives the big capitalists an unfair advantage over small owners, for size of itself is a great advantage. Big capitalists are free to engage in big enterprises — oil, gas, copper, steel, utilities, shipping, railroads, automobiles — as well as in those enterprises open to persons of limited means — farming, retailing and small manufacturing. Excluding big capital from the areas open to small owners, especially farming, would make it possible for small owners to prosper in an atmosphere of fair competition. A maximum limit should be placed on the size of farms; this would stop the trend towards oligarchy and effect a sharing of the wealth of the nation, which would be of a permanent nature as long as the units of wealth were owned separately. An actual redistribution of wealth has to be specific, it must involve a change, a relinquishing of ownership on the part of those who are now the possessors and an acquiring of ownership on the part of those who are not.

The farm industry should take care of itself, with a minimum of government control, and subsidization reserved for emergencies. For crops in the surplus bracket quotas could be assigned, the small-farm owners being permitted to raise whatever they wanted to, and the others restricted on a graduated scale according to the size of their farm. Crops raised in excess of the quotas would be turned over to the government for storage, and no remuneration given for them. Should those crops be sold later the farmers who raised them would be reimbursed. If not sold, but disposed of in some other way, the farmers who raised them would receive nothing. Farmers receive innumerable services and benefits from the Department of Agriculture, much of it gratis. They should accept its regulations in a give-and-take spirit.

The treatment of migrant workers has been a national disgrace and a flagrant violation of justice for decades, but all agricultural workers are discriminated against, being excluded from the benefits of the minimum wage law and thus forced to remain on a lower level in the economic structure. The powerful lobby of the big-farm operators has to be curbed if justice is to be attained.

If the strength of a nation is the strength of its families, the farm family should be preserved at great sacrifice, for it is one of our nation's finest institutions. Family farms make a substantial, though generally unnoticed, contribution to the country's physical, mental and moral health. They serve as week-end and longer vacation places, as rest homes, as convalescent homes, and as residences for the aged who like to be near their children and grandchildren in their declining years. The land is primarily there for our citizens to live on, to make a living from, to partake of the freedom it affords, and to enjoy. Giving back the land to the people — to whom it belongs — would make it possible for numberless families to better their condition by growing their own vegetables, and by raising their own livestock and fowl for milk, meat and eggs. *This idea has already been suggested as a measure of the war on poverty.*

Government officials and Congress may come to see that the shunting of people from the country into the already overcrowded centers of population is — in face of all the circumstances, actual and contingent — the very opposite of what should be done. Their eyes may be opened to the fact that it adds to the housing, medical, educational, unemployment and relief loads of the urban communities; that it aggravates traffic congestion and builds up tensions. That, in view of the accelerated population increase and the threat of nuclear war which Civil Defense is preparing for, herding more people into the cities, is hazardous and irrational. And they may conclude that the teachings of the Church have again proved to be right — that cultivation of the land by well-instructed, properly-trained farmers, who have a personal interest in their own acreage, and on which they can live productive and religious lives is sound from every view point. (MM, 123ff.)

INDEPENDENT ENTERPRISES

What we so casually refer to as the "free enterprise system," has developed patterns that destroy true economic freedom. In retail merchandising giantism and constrained consumer spending are two of the evils which must be corrected. The big chains — the manufacturers and distributors — are a concrete expression of

laissez-faire capitalist ownership, and they are obnoxious on several counts. They make business life unbearable for small-enterprise owners, thousands of whom have been forced out of business by them; they replace independent owners with employees, thus lowering the economic status of many; and through absentee ownership they siphon off wealth from the communities in which their sales units are located. A look at these sprawling corporations shows to what extent they stifle the legitimate ambitions of potential proprietors of small and medium-sized enterprises. Following are two samples.

The A & P operates 4500 retail stores, many warehouses, 36 bakeries, 2 laundries, and the following number of plants: 11 coffee roasting, 4 diversified grocery manufacturing, 4 salmon canning, 3 butter printing, and one each canned milk, creamery, fish processing and cheese curdling. Its assets are \$750 million and annual net income \$50 million.²² Unilever, the giant Dutch-English commercial octopus is many times larger. It includes 100 major companies, has 450 direct and indirect subsidiaries in 50 countries, sells 1200 different products, with sales of \$4 billion and profits of \$150 million annually. To sweeten its profits a little more, it recently acquired Good Humor Ice Cream, which it now sells to American families along with Lux, Lifebuoy, Rinso, Good Luck Margarine, Lipton's Tea, Pepsodent Toothpaste and other well-known household brands.²³

In the "free enterprise system" the public is a "market" to be exploited for all it will yield. Saving, which of course is vital to the consumer's welfare, is not seriously encouraged. Spending is, for consumer spending is the key to its prosperity. From the people's viewpoint this is contrary to sound reason, but the people have been brainwashed and conditioned to it; so no one speaks out against it for fear of being labeled *unrealistic*!

The contemporary economist's mind is expressed by a newspaper columnist in this manner:

In a recent poll, this question was asked:

²² See the latest issue of an industrial manual.

²³ *Time*, Dec. 22, 1961.

'If a young married couple came to you for advice about handling money, what would you tell them?' The answer leading all the rest from both men and women was, 'Keep out of debt; live within income.' In the third place on the men's list and in fourth on the women's was, 'Avoid installment buying.'

What utterly unrealistic, do-as-I-say-not-do-as-I-do advice to give today! In fact, I'd call this downright dangerous counsel — for if our young marrieds were to follow it, they'd not only condemn themselves to subsistence living but also would plunge our country into a deep depression. . . . in this era of installment prosperity, buying is the core of our prosperity. . . .²⁴

To change this pattern a period of inconvenience will ensue, as a renovation job without vacating the occupants always demands. Saving for a stake should be taught. The retail merchandising field — gradually and as far as practical — should be set apart as another economic area for the exclusive use of local and independent proprietors. A desirable type of chain is the one in which the units are owned and operated independently under the same name. This arrangement assures the public a certain standard of quality and the owners a certain volume of business. From here on up the principle of subsidiarity ought to be applied.

CREDIT UNIONS AND COOPERATIVES

The late Dr. M. M. Coady assigned a whole chapter of his book, *Masters of Their Own Destiny*, to "The Great Default of the People," in which he said, "If the masses of the people have become, in a sense, slaves, it is because they have not taken the steps or expended the effort necessary to change society."²⁵ Yet, how are the people to know how to go about improving their own condition and changing society unless they are taught, or at least encouraged to seek the knowledge that will help them? The leaders of the people must stand trial for neglecting to lead.

²⁴ Sylvia Porter, *The Providence* (Rhode Island) *Journal*, July 16, 1964.

²⁵ (New York: Harper, 1939), p. 17.

Our own people today know nothing about Dr. Coady's great Antigonish Cooperative Movement, and most of them would never have heard of Fr. McClellan's spectacular success with credit unions in Peru if his story had not been told in *Readers' Digest*²⁶ and the *Saturday Evening Post*.²⁷ Where are the books for our people to read? Where are the articles which should be in our Catholic Press? Where are the pamphlets that belong in the rear of our churches?

In the credit union and the cooperative we have two powerful tools with which to implement the task confronting us. Both have passed severe tests; both have been repeatedly approved by the Church; and both are available for use by the common people at any time. A few are aware of their merits, which means that only the surface has been scratched. The greatest obstacle facing us is our own inertia.

LABOR POOL

A thousand instances in modern industry might be cited of materials once discarded as waste being transformed into valuable products. Yet, the most valuable commodity of all — labor — continues to be wasted on an enormous scale. What the down-trodden masses need to improve their wretched condition must come from a combination of materials and labor, and much of the materials and most of the labor they could furnish themselves, e.g., making concrete blocks for building their own homes. Why are we unable to do for our depressed people what is being done in backward areas in foreign countries? "When the human spirit amongst the Primitive Indians of Peru can be lifted across 400 years of time within a decade," it proves that there is something deficient in our handling of the situation. Either we are not trying hard enough — which is undoubtedly true — or we are not trying in the right way. At this late date the pooling of materials with the pooling of labor should be a simple matter. If it meant a

26 Lester Velie, "The Money Miracle of Father Dan," *Readers Digest*, LXXVIII (April, 1961), 168-171.

27 James Joyce Donahue, "Father Dan's Big Adventure," *Saturday Evening Post*, CCXXXIV (July 8, 1961), 13-15.

profit to industry, industry would have found the answer a long time ago. Since we aspire to be the people's leaders, we must find the answer, for with many of the poor millions this is the only thing that can bring material happiness into their drab lives.

CAPITALIZATION — TRADE BALANCE

When rich concerns or nations assist poor nations with capital investments, everyone agrees that it is good business all around. Nonetheless it can happen that nations, like poor families, can become perpetually snowed under financially. The questions to be considered are these: Must the poor nation be kept in red ink in perpetuity? Is that a reasonable thing to expect for the financial help given? Is there no way of scaling down the obligation, so that the poor nation may eventually get out from under? This may seem visionary, but a few short years ago foreign aid was not even a visionary's dream.

The economics texts devote a few paragraphs to balance of trade, pointing out that obviously some nations must suffer a trade deficit. That is as far as the matter has ever gotten — a few paragraphs hidden in a dry textbook. This subject is of paramount importance and needs the bright light of publicity, so let us bring it out into the open and discuss every angle of it.

NEW GOAL FOR LABOR

When Pope Paul VI recently bade labor "renounce the role of a mere materialistic pressure group for that of responsible participant in the erection of a society devoted to the common good,"²⁸ he struck a note which everyone recognizes as fitting. The temptation to forget the innumerable benefits and privileges received from society and to exploit the situation one finds oneself in is very strong, for we are all breathing in a climate of selfishness. Organized labor could regain its right to be regarded as the champion of the common people's interests by making some voluntary, worthwhile contribution to the common good. The pope did not

28 As reported by the daily press, July 10, 1964.

specify what might be done, but whatever it is, it has to be something specific. No venture could be more suitable to the capabilities of labor than that of assisting working families everywhere to become economically self-sufficient, living in their own homes.

SOCIAL JUSTICE FOR NEGROES

No broad coverage of social justice would be complete without reference to the great harm inflicted on Negroes from the time they were first kidnapped in Africa to the present day. That the majority of Americans at last want to see them treated fairly is reassuring. The fight for equal employment opportunities will be won in time. The unemployment picture, however, as we have seen, is not good and shows no signs of improvement in the foreseeable future. *The best material help that can be extended to Negroes is to show them how they can become "masters of their own destiny,"* by instructing them in the techniques of organizing credit unions, cooperatives and labor pools, and helping them build their own prosperity. Negro home owners find themselves accepted more readily than non-owners by their white neighbors, because ownership demands a spirit of responsibility and brings forth the dignity inherent in all men. Let us write the literature they need, and contribute our part to making it possible for them to enjoy the American way of life on an equal basis with the rest.

CONCLUSION

This sketchy and very imperfect paper is not intended to be a complete guide, but rather a contribution to be correlated with your ideas, and it is offered to this group in the hope that it will be received favorably and incorporated into a sound program, followed by concerted and sustained action.

SCIENCE AND TECHNOLOGY

JOHN L. OSTDIEK, O.F.M.

The dramatic flight of the Ranger 7 spacecraft and the 4,316 close-up photographs of the moon's surface transmitted on July 31, 1964 to two Goldstone antennas near Pasadena emphasized again the impact of science and technology in our times. From the DNA molecule to the moon is a long step. And modern man attempts to span it. He has created an age of scientific inquiry and technological development that has captured the imagination of all peoples and given them hope of a better life here on earth, as well as frightened them with his power over nature.

To such a world Pope John XXIII addressed his two great encyclical letters, *Mater et Magistra*¹ and *Pacem in Terris*.² In this paper I would like to view some of the problems raised by the science and technology of our day in the light of these two encyclicals with the virtue of justice as a backdrop. Obviously, a discussion of developments that affect millions of people opens a veritable Pandora's box. The questions and their answers are complex. Precise, definite conclusions are difficult to establish. But I feel that to raise them is worthwhile, because we who are charged with interpreting the moral law and conveying the thought of the Vicar of Christ must constantly address ourselves to modern problems.

The choice of topics for discussion in this paper is arbitrary on my part, but made because I feel they are critical today.

1 Pope John XXIII, *Mater et Magistra*, ed. Donald R. Campion, S.J. and Eugene K. Culhane, S.J. (New York: America Press, 1961). Henceforth referred to in the body of the paper as MM with paragraph number.

2 Pope John XXIII, *Pacem in Terris*, in *The Pope Speaks*, IX, 13-48, 70-76. Henceforth referred to in the body of the paper as PT with paragraph number.

DIGNITY OF MAN

In the social doctrine of the Catholic Church man is indeed the "cornerstone of the Christian view of society."³ Expressions such as "human personality," "human dignity" and "the inviolability of man" are generally accepted terms. Pope John XXIII's statement that the individual is and should be "the foundation, the end and the subject of all the institutions in which social life is carried on" sums up a traditional doctrine. (MM, 219) In Catholic thinking the idea of justice is closely linked to that of the human personality, for it is in the name of justice that what is inherent in the nature of man, seen both as an individual and as a member of society, is safeguarded. As justice attempts to give real significance to the fundamental rights of human nature, it may be considered as the criterion for the judgment of situations and the principle underlying all reforms and progress.⁴

These fundamental concepts in the human personality and justice lie at the root of the guiding principles given by *Mater et Magistra* on a number of problems, some of which are related to modern development of science and technology.

One of these is the problem of private initiative and state intervention in the economy. First of all, "the economy is the creation of the personal initiative of private citizens." (51) "But in this area . . . public authorities also must play an active role in promoting increased productivity with a view to social progress and the welfare of all citizens." (52) "It is obvious that recent advances in scientific knowledge and productive technology provide public authorities with far greater capacities among the various sectors of production, among the various areas within the same nation and among the various peoples of the world." (54) The pope then immediately states, "This principle must always be retained, that state activity in the economic field no matter what its breadth or depth may be, ought not to be exercised in such a way as to curtail an individual's freedom of action. Rather it should

3 J. M. Joblin, S.J., "The Papal Encyclical 'Mater et Magistra,'" *International Labour Review*, LXXXIV (September, 1961), 6.

4 *Ibid.*, 9.

work to expand that freedom by the effective protection of each and every essential personal right." (55)

This statement of principle can be applied to many areas of human freedom of action. One involves the right and duty of the individual to provide support for himself and his family. The dignity of man and the virtue of justice demand that neither individuals nor public officials ignore this right and duty in developing modern science and technology or in applying such developments to economic gain. This problem has been brought to focus in a very real way, for example, by automation. True, we should not hold back the march of progress, but neither should we become insensitive to men's right and duty to work. Our science and technology must serve mankind, not make men subservient to it. No simple solution to unemployment, retraining and re-employment of vast numbers of workers has emerged. Probably none will. But both individuals and government need to keep this obligation in mind as each segment of industry automates.

PUBLIC WELFARE

The fundamental concepts of justice and the dignity of man come eventually to that of the common good — for the latter cannot be achieved unless everyone receives his just deserts. Pope John appealed for justice and equity between different economic sectors. Let us assume that science and technology is a sector for sake of discussing science's relation to other segments of society.

In *Mater et Magistra* Pope John wrote at length (123-149) on agriculture as a depressed sector. Development of agriculture depends a great deal on science and technology. We would hardly be raising corn at yields of 140 bushels per acre in our Midwest, were it not for the research of such scientists as Mendel, McClintock, Wallace, the technology of the seed companies, and the development of the chemical fertilizer industry.

Since the farm problem and the correlated problem of populations and resources are to be discussed at length in other papers during this conference, suffice it for the moment to point out that science and technology must continue to play a major role in these

areas if sufficient food is to be raised and distributed with a just profit to farmer and processor.

In *Mater et Magistra* (157) Pope John discussed another problem involving the common good: the relations between nations in different stages of economic development. Because science and technology contribute so much to economic growth and physical well-being of the world's peoples today, they become a key in international assistance programs designed to help less fortunate nations.

In 1961 at Punta del Este twenty American republics agreed in the Declaration of the Peoples of America "to unite in a common effort to bring our people accelerated economic progress and broader social justice within the framework of personal dignity and political liberty."⁵ The United States initiated the Alliance for Progress, which can fulfill in a concrete way the obligation of rich nations to aid the poor.⁶ Through the widely known Peace Corps, the United States is attempting a grass roots assistance program. All of these lean heavily on our modern science and technology. Without men, materials and technical know-how these programs could hardly hope to satisfy our duty to help the less fortunate. In recent years the Catholics of America, both as individuals and as a group, have supported many programs designed to help people of other countries. Although the Church does not engage directly in scientific development, it has, nevertheless, sponsored many doctors, nurses and technical personnel in foreign countries and through its schools, hospitals and other institutions brought the fruits of modern science and technology to needy nations.

I feel that both as a nation and as Catholics we Americans are fairly generous in our help and technical assistance. I presume that if this same charity continues we will fulfill the hope of Pope John, "that in the years ahead, the wealthier nations will redouble their efforts to promote the scientific, technical and economic progress of under-developed nations." (MM, 165) I feel,

5 Sen. Hubert H. Humphrey, "The Church and the Alliance for Progress," *Catholic Mind*, LXII (May, 1964), 38.

6 *Ibid.*

too, that in the main we have complied with the pope's desire that technical aid "be given with sincere political disinterestedness." (MM, 173) We do undoubtedly exert some political force, but we hope that ours is a positive contribution to helping others help themselves.

SCIENCE AND RELIGION

In slightly different phrasing, Pope John touched upon a problem which I feel is quite fundamental in science today: its relationship to religion. He stated:

Whatever the technical and economic progress, there will be neither justice nor peace in this world until men return to a sense of their dignity as creatures and sons of God. For He must be accepted as the initial and ultimate explanation of the existence of all His creatures. Man separated from God becomes inhuman to himself and to those about him, because the proper ordering of social relations presupposes the proper ordering of one's conscience to God, the source of all truth, justice and love. (MM, 215)

I realize that this problem has faced mankind throughout history and that I can hardly expect to sweep the dust of centuries under the corner of the rug of this paper. But with the increase in importance of science and technology in all phases of our lives and the sheer mass of material, money and men involved, a scientific "culture and civilization" is definitely emerging. We cannot ignore it; it is shaping the thought of our age.

The enterprise of modern science cannot be content with passive contemplation of the wonders of nature. Scientists, being men, encounter the modern versions of the abstractions and deeper questions that have faced the human mind in previous times. This is an age of science, the scientific method and its technology. Whether we realize it or not, ours is a scientific culture — with both strength and weaknesses.

The emergence of this scientific culture in our society creates a very special religious problem for us. True, one may say that science is neutral in matters of religious and ethical beliefs; that

it need not influence one's philosophy or religion. But, on the other hand, the success of technology has strongly promoted pragmatism as the official philosophy of our land. There is a tendency for some scientists to explain everything in terms of matter and motion. They deal day in and day out in these parameters and probe natural phenomena with scientific methods so carefully that sometimes they fail to appreciate the reality of the supernatural order. Again, new discoveries force them frequently to update hypotheses and "laws". This leads them to the generalization that, despite our best efforts, science can never lead to permanent or absolute truth, but points to at least the possibility of future revision. Deliberately or not, some scientists then infer: (1) that science is the most reliable method of acquiring knowledge; and (2) that if it cannot attain certitude, then it is obviously futile to find this in philosophy or ethics or other disciplines — or religion.⁷

It is easy then to see why, from his influential position in our scientific culture, the scientist who has developed this relativistic materialism can hardly agree with Judaeo-Christian ethical concepts. We can not expect him to promote the social justice for which Pope John appeals.

There is no doubt that many of us who make our living as scientists have met such reasoning in some of our colleagues. But we have also met straight-thinking scientists. Many — not necessarily Catholic — scientists are logical. They do not try to explain everything in terms of matter and motion. In saying this I disagree with the pessimistic generalization of Father Wallace.⁸ I have associated with a sufficient number of scientists in government, in industry and in education, to see that not all have lost their sense of the good, the beautiful and the just. They see the value and limitations of the scientific method and willingly turn to philosophy and religion for answers to many questions.

I feel that scientists, as a group, are generally fair-minded and willing to learn from competent men trained in science and

7 William A. Wallace, O.P., "Place of Science in Liberal Arts Curriculum," *Catholic Educational Review*, LX, (Sept., 1962), 361-376.

8 *Ibid.*

theology. This was brought home to me quite pointedly on three occasions by three prominent biologists. As one phrased it "... We want to hear from you." Another: "... The Church has centuries of thought and eminent scholarship; we need to listen to it." And a third: "Your Church has put a lot of training in you. I feel you have a duty not only to teach but also to publish." I can only urge this conference to encourage young friars in scientific studies. Our scientific culture needs the leaven of Christianity. This, in my estimation, is a very important apostolate. The more we promote correct, philosophical concepts in the minds of scientists, the more we can expect them to maintain ethical standards in our scientific culture.

POLLUTION AND WASTE

In the shadow of technical discoveries and subsequent industrial expansion walk two spectres that plague our modern expanding economy and increasing population.

The first is waste. Man, we realize, is rather the steward than the absolute master of visible creation. We use resources for our comfort and needs, but we may not deplete or misuse them in ways that substantially deprive succeeding generations of needed materials. This is a matter of justice.

In many instances we waste much of a natural resource as we hastily put it to our use. The theme of the bison hunters who salvaged only the tongue and hide and left the carcass to rot on our Western prairies is played in many variations today. Vance Packard, the American social critic, attempts to analyze "consumerism" — consumption for consumption's sake — and to stamp it unfit for safe use.⁹ Perhaps he overstates the case, but waste is a huge by-product of our nation.

Science and technology have found some uses for many raw materials. But in processing these materials many are only partly used, the ashes are tossed aside. Is this justified? To what extent are scientists and industrialists obliged to find uses for this debris? Are we justified, for example, in tapping huge deposits of fossil

9 Vance Packard, *The Waste Makers* (New York: David McKay, 1960).

fuels and burning only a portion, while the rest dissipates in smoke and heat?

We realize that in justice we may not deplete natural resources so that future generations find it impossible to satisfy their reasonable needs. Applying this principle to specific cases becomes extremely difficult. I do feel, though, that we must attempt to incorporate a deep consciousness of the future in our science and technology of today. "Today, the Church is confronted with the immense task of giving a human and Christian tone to modern civilization." (MM, 256) If scientists, industrialists and public officials realize that although "...scientific development and technical progress...represent a positive contribution to human civilization...they are not the supreme values," (MM, 175) then we have the basis of justice in handling our natural resources.

The second problem is pollution. I see it as a corollary to the problem of waste. Although our science and technology have advanced considerably, we still have not reached the peak of efficient use of materials. As a result, wastes pollute air, water and land — worse in some localities than in others. The accumulating concentrations of pesticides and herbicides in soil, of undecomposed detergents in streams, of fuel wastes in air bring our attention acutely to the problem of pollution.¹⁰

Man is now in a position not only impossible but also inconceivable to him until recently. Whereas in the past, problems of pollution, waste and destruction of natural resources were largely localized, he now for the first time possesses the technological ability to set himself back, perhaps far below the status of dominance, not only through the rapid means of thermonuclear conflict, but also by the more insidious, but just as certain, means of contaminating his environment beyond its capacity to support human life.¹¹ Pollution is now a world-wide problem. It involves nations.

10 Pollution has received wide publicity in the general news media and such well-known publications as the late Rachel Carson, *Silent Spring* (New York: Houghton Mifflin, 1962), and the Report of the President's Science Advisory Committee, *Use of Pesticides* (Washington, D.C.: The White House, 1963).

11 Robert B. Platt and John N. Wolfe, Editorial in *BioScience*, XIV (July, 1964), 9.

The common good demands that answers be sought to the questions of environmental pollution. Many of my fellow ecologists, in particular, recognize the dangers of a contaminated world and have recognized their obligation to attack the problem. Because pollution is so widespread, individual action falls short, so national programs and even international cooperation, are necessary. Fall-out of radioactive dust and strontium-90 occasioned the long, bitter East-West negotiations on nuclear test explosions. Many states have enacted laws on disposal of urban, agricultural and industrial wastes. More bills have been introduced for passage by legislative bodies.

Are we meeting our obligation to control pollution? Are the efforts shown so far commensurate with the gravity of the danger involved and our obligation, as individuals — especially scientists and industrialists — and as a body politic, to protect today's populace and insure a suitable environment for tomorrow's people. I hesitate to say we have failed in justice in any specific instance. But I am also convinced that if we are to attain the level of social justice for which Pope John appealed, we must increase our efforts in basic and applied research to control and alleviate pollution of our environment.

As we view the world today, we should see without difficulty that modern science and technology have altered the course of human relations. Problems in the interactions between men and groups of men have now become tremendously complex, involving even whole nations rather than isolated groups. The result has been that efforts of private individuals or small groups are relatively ineffectual. In many cases, public authority has had of necessity to assume control of remedial actions for the welfare of citizens. The trends of greater governmental control, enactment of more laws and increased bureaucracy seem obvious. A major problem faces us, then: Can we, the teachers of Christian ethics, influence these trends enough to safeguard the dignity of the individual man with his rights to liberty, pursuit of happiness and freedom of choice of work? This, in my estimation, is one of the most crucial problems in social justice that faces us today.

I can offer no simple, quick solution. An approach lies, I am

convinced, in our Franciscan heritage. St. Francis was aware of the world about him. Certainly the social ills of his day must have seemed just as monumental to him as ours seem to us today. His optimism, based on a tremendous trust in a provident God, his poverty, his willingness to seek out men in their own haunts, his sympathy for those in pain and squalor, his tenacity to the Gospel of Christ, his loyalty to the Vicar of Christ — these in my opinion are valid approaches today as well. I hope and pray that we have the foresight, the humility and the zeal of Francis in carrying Pope John's appeal for justice to the men who people our age of science and technology.

DISCUSSION

FR. MARCIAN SCHNEIDER, O.F.M. — My discussion amplifies Fr. John's point on the attitude of some persons that science is the most reliable method of acquiring knowledge, and that where science fails or must fail, any other source of solution, as philosophy or religion, must be useless.

This attitude, technically named extreme positivism by philosophers, and popular positivism by writers for the general public, is a main prop in the personal philosophy of non-religious people educated by an Anglo-Saxon culture; and indeed, even such religious persons as "good Catholics" unconsciously absorb its spirit, are unwittingly "brainwashed" to the extent of becoming seriously confused intellectually and so inconsistent in their daily-life decisions.

As Chad Walsh emphasized, "This mentality is not usually the result of austere and technical studies in logical positivism or anything else that emanates from the modern centers of philosophy." In his words, it is "a frame of mind which has been powerful for some decades." It is "a way of looking at life, knowledge, and experience which is 'floating in the air.'" Intentionally and unintentionally, professors and novelists and journalists and other second-level intellectuals, i.e. propagators rather than originators of ideas, wove it into our fabric of everyday thinking and acting.

Last night, on reading Fr. John's paper, I decided rather to stress that since the end of the second World War, this extreme form of positivism has been dying among the first-level intellectuals for a variety of reasons, and hence will disappear from the philosophy of everyman once the propagators of ideas catch up with the exposed fallacies of positivism and with its unsuitability for defending the "American way of life" against the communistic philosophy at such sensitive spots as intellectual and academic freedom, dignity and rights of the individual, and so on. So my emphasis was to be on more future dangers, on the errors nascent in current philosophical creativity based on science.

I am aware of course that popular positivism is still preached in the universities by older professors of mathematics, science, literature, religion, history, or what have you. Also, I know that daily people approach priests with problems to faith they picked up with paperback reprints from the bookshelves of drug and department stores. But middle-aged professors too busy or disinterested or dispirited to keep up with the latest in auxiliary fields will soon be retiring or dying off to give place to more up-to-date juniors. And to the person with the troublesome marked page in the "reprint of a great classic of our times by Professor Ultimate Lastword" the priest can give a later work by the same professor already qualifying and restricting his former absolute ultimate.

This morning I am moved back more to Fr. John's concern over the continuing fall-out devastation by positivism. Pope Paul's encyclical published today, *Ecclesiam Suam*, changed my approach. From the local morning newspaper account of the encyclical we have:

9 22.5 25

Pope Paul condemned Communism and atheism, saying the substitution for religion of a godless scientific conception 'is the most serious problem of our time.' But he expressed the hope that ideological systems denying God 'may one day be able to enter into a more positive dialogue with the church than the present one which we now of necessity deplore and lament.'

Deferring to the judgment of the Holy Father means my taking a new tack, and the most suitable contribution to the "more positive dialogue" I can make here is a cursory sketching of the historical rift between intellectuals in science and intellectuals in religion and in philosophy — ignoring the analogous "ivy curtain" between some scientists and some humanists. For these last, suffice it here to say that the scientists cannot build except upon foundations from humanistic studies, and humanists cannot see their creative insights followed up except by going to the scientists; changing the names of the *trivium* and the *quadrivium* has not altered their circumsession. Returning to our main theme: in understanding the "whence-what-whither" of the rifts, the "whence" is primary; also, such history contributes the incidental value of re-emphasizing an almost lost component of our Franciscanism.

Philosophy of science history shows how Franciscan is the spirit behind developments in science and philosophy right up to the present and into some current visions of the future. This history also prods our conscience to be aware how unFranciscan is any suspicion or hostility to modern thought simply because of the incidental, even if serious, aberrations accompanying its achievements. I submit that the indifference of moderns to scholasticism is much justified: imagine Aquinas or Bonaventure seeing only the errors of Galileo or of Newton or of Darwin or of Hume. The superior attitude of standoffish judgment indicates how much our vaunting of Franciscan intellectualism is empty lip service, perhaps even the insincerity of uncon-

scious hypocrisy. A corollary of this short historical sketch will be the rightness in Fr. John's proposed remedy in so far as we Franciscans can help provide one — sincerely recover our heritage and spirit of entering fully into scientific development. This does not come simply by an obedience to teach science or philosophy. St. Francis did not end the problem of the friar eating between meals by standing off to the side lecturing him on his faults from some supposed vantage of superior holiness and special revelation. And remember the robbers!

We are justified in beginning our history of humanism and of science with St. Francis' completely absorbing love for Christ. Such love of Christ — for whom and by whom and through whom all things have been made — put Francis instinctively in harmony with all things in the universe. Such love-engendered fullness and balance made him react against the Manichaeism of the day. All things, even MATTER and life on this earth, must be good simply because they come totally from God. Christ is possible, God can unite with matter, because matter comes from God and so is good. Unconsciously, Francis thus put humanism on a solid Christian basis: where dozens before him had tried to wed a close following of Christ with the newly seen values of this life and world, but had eventually fallen into contradiction and heresy, Francis received the full backing of the Church to preach his Christian humanism and, even more important, began to have it ensoul society through wide popular appeal.

It took philosophers and theologians some time to catch up with Francis, to show analytically why the solutions he reached intuitively, instinctively, had to be the correct answers. Indeed, our Bonaventure was made a doctor of the Church because he showed in a reasoned way how the many insights of Francis had to be a complete and fully harmonious picture of the workings of the universe in Christ, and so why the popular, even sensationally faddish, intellectual errors of the day had to be errors. Further, Bonaventure's very ultimate penetration to the meaning of the universe Francis so enjoyed was to occasion his being midwife and godfather for the birth and baptism of what in mature form today we call science. This is one of those oddly arresting and pregnant wonders in the history of science. 696 years ago in his University of Paris sermons, Bonaventure set a program for the philosophy and theology departments that, from our vantage, appears to be a predictive vision of all that is good in later philosophy and science.

As the thirteenth century progressed, young aspiring intellectuals, the university students, entranced with the bewitching marvels of "the NEW science", Aristotelian basically, accelerated a bandwagon mentality to a point beyond intellectual responsibility: "a new world was in the making" and critical, rational, sifting of the new as compared with the old might mean they would never live to see the new — so away with patient, time-consuming separation of wheat and chaff! "We want the new world yesterday." Naturally, some of the radical students became faculty members, with resulting feedback to a point of uncontrolled oscillation. The flash point of

erupting chaos neared with a seemingly normal everyday occurrence, a university intrafaculty fight between two departments over respective rights and privileges, over the degree of independent policy and administration one department felt it should have in view of its rising importance. I said "normal" because the same thing occurs every day even today: some sub-subdepartment gets a munificent industrial or government grant, and then feels its expanded staff and facilities indicate separate departmental status — but the department head feels they still need his guiding hand of experience on personnel selection and budget expenditure.

To Bonaventure this particular fight was not the normal kind; it could mean disaster for the university, the order, and the Church. We can appreciate why Bonaventure moved to weed out extremism and keep the philosophy and theology departments from becoming as parallelly separate as infinitely long railroad tracks. The radicals wanted a pure philosophy, which for them meant an extreme "Aristotelianism," and Bonaventure had early diagnosed the Aristotelian prime matter's existence independent of God as vitiating all three branches of philosophy to its roots, with consequent vices ramifying throughout all human life.

Real, or natural, philosophy becomes diseased at all three levels (qualitative, quantitative, and theoretical, *seu* entitative, in modern terminology: or physical, mathematical, metaphysical in traditional scholastic technical terms), because the ultimate reduction of everything in the universe is not to one principle, God, but to dual principles, matter and prime mover, both eternal, infinite, rationally unknowable, mutually independent in existence. In logics, it will follow that human knowledge is finally grounded not by God alone, but by unknowable matter and by an oversoul internal to the universe; the universe has of necessity a built-in component eternally unknowable to man in any way. In ethics, despite temporary lip service to a transcendent prime mover god, man's ultimate goal has to become unfixed by the nature of the universe of things, unknowable and so humanly unreasonable and uncontrollable; happiness must be partly the work of chance, of fortune, of fate, of necessity, of accident itself as the name indicates, a mixture of god-life chaotic fate. Manichaeism, gnosticism, pantheism, extreme positivism, skepticism, schizoidism are all in wait around the corner for such a system. All from one error: eternity of prime matter. Time does not enter into the essence of things, and so individuality and personality become not mysteries but contradictions. Every system of narrowmindedness and unfreedom is there: there is no freedom of order in nature or logics or ethics, only the freedom of chaos, of unknowable infinity, of license. God and matter are equal values for man.

St. Bonaventure saw to the condemnation and exile of extreme, "Averroistic", Aristotelianism when it threatened to overwhelm Paris. With the help of the suddenly recalled Aquinas, Bonaventure acted as midwife at the birth of a sufficiently distinct philosophy department, free enough to follow its own developments, but with a prudent eye cocked to reasonable coordi-

nation with the results of other departments of human knowing. Philosophy could become a distinct working field, but it could not be allowed to be totally indifferent to theology. Most important for the history of science: any Aristotle as an infallible god for philosophers, then still including and meaning scientists, was dethroned and condemned; mere human authority could no longer be the final court of appeal in natural philosophy. Christians should be allowed to look at the universe without Aristotelian glasses.

When analyzing the root opposition of the new learning's opposition to Christian principles in the faulty doctrine of prime matter, Bonaventure frankly admitted that his only answers to the presumed Aristotle are inconsistency in the system itself and contradiction to the dogmas of faith. To answer Aristotle on positive grounds by reconstruction of natural philosophy from the beginning had to be a program for the future, and he listed some of the false props and consequences to be eliminated from the still too pagan system, the thinking too narrow to accept the contributions of Christian insight.

Some insights were premature, as Lull's into the value of computer technique — let the machine do the hack work. Others were fruitful: Scotus and Occam were quick to lay the foundations of a new epistemology for the study of nature. But on the level of positive science it was Kepler who opened the first big chink in Aristotelian armor by removing the eternal circles in heavenly motion, and so one base for the eternal and hence independent existence of matter. Then Galileo, a Franciscan tertiary, in a most meaningful triumph, shows the heavenly bodies to be of imperfect, changeable, matter, and so of a nature like the earth itself! But this stroke of dawning success for Bonaventure's program marks no rebirth of Franciscan scientific accomplishment: the high point is the beginning of a low point that still perdures. The Galileo incident is the most ironic in science history for us.

The Averroistic Aristotelians upon their expulsion from Paris had wandered over Europe outside the kind regard of the Church. Three centuries later they have fixed strong roots and stock in the comfortable atmosphere of Padua and Pisa. Comfortable, that is, except for vehement critiques like that of a Bonaventure *redivivus*, the Franciscan St. Laurence, also a doctor of the Church. In two remarkable dissertations now prefixed to his commentary on Genesis in the critical edition, he concisely yet precisely analyzes the anti-Christian doctrines of the day to their root in the Aristotelian doctrine of prime matter, though as with Bonaventure only from the vantage of philosophy and theology. As the same place and time his confrere, Galileo, is mounting the scientific attack, vitriolically so, from the viewpoint of a university scientist and practical engineer rebelling against the still obscurant Aristotelian fellow faculty members.

Oddly enough, we feel a sort of sympathy with these professors; for, unfortunately, Galileo did not resemble Laurence and Bonaventure in saintly moderation and common sense. So we have the astounding spectacle of

Galileo's impatiently and unwittingly maneuvering events to where the Church, in a decision more on prudence than on doctrine, must side with the professors she has been condemning for three centuries! And for so doing she has been tarred ever since by Enlightenment progeny as the enemy of science and indeed of all intellectual freedom and progress. Science is born to a separate existence apart from parent philosophy, with both parent and child holding memories of mutual hostile suspicion that outsiders will nourish for selfish causes. Strikingly and whatever the cause, just when Bonaventure's program blossoms with hope of success, the Franciscans seem to lose, and perhaps do lose, the spirit of Francis. They turn to being mere spectators of the advance of science, at times indifferent watchers and at times interested enough to point out its blunders! Their names will be missing at future key stages or science.

It will be Newton who provides the *propter quid* for the work of Kepler and Galileo. It will be Darwin who provides a reasonable positive scientific understanding of how time can enter the essence of material things. How Bonaventure would have approved: the Porphyrian tree taken as real is no longer an eternally true cross section of the universe, valid at any moment of time through all past and future eternity; the tree becomes an evolutionary tree, time entering into its very essence. Then personality and individuality come in for their own in harmony with a plausible scientific base — though it seems out of character to hear this in a lecture on time by Dewey instead of by a scholastic, not to mention a Franciscan. Today, have many of us looked into existentialism for possible restoration and development of Franciscan emphases in execution of Bonaventure's program — for it is still unfinished, scientists still being too Aristotelian in their philosophy of matter! Recall that Guardini's problem of inspiring German intellectuals after the first World War was solved by the existentialism he found in reading Bonaventure.

It is even non-Franciscans who are most known for showing that science is one of our heritages. Recall Boas' introduction to his Englished *Itinerarium*, of Randall's, Maier's, Duhem's delving into the history of science-philosophy relations and of Averroism. And it took Gilson to remind us that Bonaventure is still a living philosopher. Even, how many Gemellis have we had? We are like Catholics browbeaten into inferiority when the credit for religious freedom principles is mentioned — forgetting it is the Church who established the principle in the "*Nemo invitus baptizetur*" over a thousand years before the Enlightenment, in the days when civil officials forced conversions.

When and how and why did we lose contact with science, becoming narrow and unFranciscan? When did our right to respectful hearing in science get lost because we were no longer "insiders"? Where did we begin to merely take sides instead of seeking progress in peace a la Francis by integrating the good in science no matter from how obnoxious a source? When did we cease to take the liberal arts viewpoint, the free confident

openness of Francis' humanism, and become afraid of knowledge instead of just cautious?

Was it the defense mentality of the ghetto and of the siege that developed as the renaissance became pagan, as the reformation became protestant? Did fear and self-doubt induce censorship and other curtailments of freedom, much as we saw in the case of our country during the last war with its pervasive censorship and controlled information? Was it reaction to the way the Galileo incident was turned into the popular intellectuals' image of science and philosophy and theology as hostile irreconcilables? Or was this image merely another empty symbol of the Enlightenment complex, an emotional rallying cry without much substance? Were we too weakened by the Black Death, or too diverted by the intrafamily squabbles and divisions?

Whatever the causes — and let us be willing to admit any faults shown against us, and leave to others the acknowledgment of theirs — Pope John has opened a window to fresher air. The fuels for the old feuds will be running out without resupply. But we friars will still be empty of any future in science unless we do as Pope Paul has now done in *Ecclesiam Suam* for the Church — study ourselves completely anew and our atmosphere, and then decide on our future. If the order is no longer to have any part in the specialized developments of science for its own values, let us come out openly and say so and turn to other works; we cannot be yes-no-perhaps all at once as, for example, and just one example, teaching science without the liberal arts motivation, truth for its own sake, for that is to turn oneself into a mere programmed-learning machine. Every truth reflects Christ.

If the intellectual life is determined to be still a First Order Franciscan apostolate, then it must be accepted openly and fully as such. History has shown that any other approach is a blind alley into eventual extinction: science alone may be narrow and blind and frustrated; but friars denigrating liberal science and philosophy in theory or practice will be no saving leaders, for they are objective hypocrites, blind leading the blind, and so deserving the fate meted out to evolutionary dead-end misfits.

Extreme positivism is a dying cause and issue, but not the intellectuals' pervasive subconscious hostile suspicion toward revealed religion. This will be flushed out only by colleagues; and colleagues with a further, fuller vision than mere science, colleagues who are inspirational pointers to a fuller human life seen as made possible by supernaturally inspired joy. To be listened to, apostles must be respectably scientific, not amateurish. To be apostles they must spontaneously radiate a serene faith and love for Christ like that of a Francis. By such alone will intellectual man contritely turn to a fully right conscience, i.e. a full science, the only avenue to infinite freedom, openness to the full view of total reality, Christ's view as seen so well by Francis.

PRINCIPLE OF SUBSIDIARITY

PATRICK HUNT, S.A.

Father John Cronin defines subsidiarity and gives its basis as the function of government. He states that

It is not the function of government to procure all good or prevent all evil, but to deal with matters affecting the general welfare. Hence, a higher authority should not step in where a lesser group is able and willing to meet the needs of the moment.¹

Messner² offers us a similar definition, though he derives it from the nature of social authority; von Nell-Breuning³ also treats it in the same way; Ryan⁴ develops it in terms of the social orders. However, they are all in basic agreement on it. Some authors omit the word "willing". This latter point would be the only matter which might be subject for dispute of any kind.

Actually, subsidiarity is rather easy to understand. The word itself is rather impressive and I have recently learned that it is a useful conversation stopper. All I had to say was, "Well, of course, I am doing a paper on subsidiarity." But, though it is simple to define, it is difficult to apply.

As a non-professional philosopher, I would think that its root is (1) in the ethical principle that man must seek the totality of

1 John F. Cronin, *Social Principles and Economic Life* (Milwaukee: Bruce, 1959), p. 293.

2 J. Messner, *Social Ethics* (St. Louis, Mo.: Herder, 1949), pp. 134ff.

3 Oscar von Nell-Breuning, *Reorganization of the Social Economy* (Milwaukee: Bruce, 1936). Cf. also William F. Drummond, S.J., *Social Justice* (Milwaukee: Bruce, 1955).

4 Patrick Gearty, *Economic Thought of Msgr. John A. Ryan* (Washington, D.C.: Catholic University of America, 1951), pp. 289ff.

his perfection, and (2) in the metaphysical theorem of act and potency. We would see it as integrally related to the common good.

Man must seek the perfection of his entire being, and society, at least in one sense, exists to promote that perfection. However, perfection is an actuality; it is being rather than non-being. At the same time, man knows the extent of his potential perfection only through his own actions. This requires freedom of initiative and autonomy or non-interference — at least in so far as this initiative and autonomy does not violate the rights of others. Therefore, since man must seek his perfection, society must not hinder him by destroying or unreasonably limiting his autonomy or initiative.

What has been said here of the individual would apply equally to associations or other collectivities and to the sub-units of society.

On the other hand, the principle of subsidiarity presupposes the principle of intervention. Thus, when a lower body is either not capable of fulfilling or is unwilling to fulfill its function in a matter related to the general welfare or common good, the higher body has not only the right but also the obligation to intervene.

This can be illustrated in a study of the actions of the federal, state and local governments in the riots at the University of Mississippi, in Rochester and the Harlem riots in New York City.

At the University of Mississippi it soon became evident that neither the local nor the state governments were willing and perhaps were not capable of handling the disturbance. Since it was concerned with the national common good, obedience to federal court orders, the president of the United States had the right and the duty to intervene with federal forces to enforce the law and to restore order.

In the Rochester riots the local government was willing but not capable of handling the situation. The police force was relatively small and had not been trained in riot control. The state government, therefore, entered the case and restored law and order. Since the New York State government was both willing and able to meet the needs of the moment, there was no need for action on the federal level.

The Harlem riots were handled by the New York City police. The city was equipped with a large and efficient police force

trained in riot control, and because the local government was both willing and able to deal with the situation, it was not necessary for the state or federal authorities to enter the case.

The principle of subsidiarity was operative in all of the above cases. In the first instance, Mississippi, the principle required federal intervention. In the second, Rochester, subsidiarity demanded the intervention of the state authorities, but not the federal authorities. And in the last example, Harlem, subsidiarity required that neither the state nor the federal government enter the case, since the lower body was both capable and willing to perform their functions.

Historically, the principle of subsidiarity received special attention in Catholic social thought with the rise of the absolute state in the 1930's — one of the preoccupations of Pius XI's pontificate. Prior to that time, the main concern of the Catholic social theorist was the war against the individualism of classical liberalism, which today we would call conservatism. The laissez-faire policies of the last century required the popes to stress the right to organize and the obligation of governments to protect the rights of workers to organize. This was still emphasized in *Quadragesimo Anno*, but a caution against undue interference by the state was also emphasized.

Today there is a tendency to consider the philosophy of liberalism — that is, economic conservatism and individualism as something of the past. This is a mistake. A visit to the National Chamber of Commerce indicates how very much alive it still is. Cronin claims that the "atomistic individualism of the last century has been replaced by group individualism."⁵ In this regard, he notes that while the theory of individualism has been discarded by all but a few theorists, it is applied by business against farmers and labor unions, farmers against business and labor, and labor against farmers and business. Each group wants to preserve its legislative advantage while abolishing that of the other group.

The function of the state in socio-economic order is discussed by Pope John in *Mater et Magistra*. He notes the complexity of

⁵ Cronin, *op. cit.*, p. 90.

modern society and the fact that developments in science and technology often require increased intervention by the public authorities.⁶ Indeed, the pope recognizes that state ownership may be necessary and even good. (116)

However, in this matter, the principle of subsidiarity... is to be strictly observed. For it is lawful for State and public corporations to expand their domain of ownership only when manifest and genuine requirements of the public good so require, and then with safeguards.... (117)

In *Pacem in Terris*, Pope John speaks of the obligations of the individual citizen and intermediate groups who "are obliged to make their specific contributions to the common welfare."⁷ He goes on to say that

they must bring their own interests into harmony with the needs of the community, and must dispose of their goods and services as civil authorities have prescribed, in accord with the norms of justice, in due process, and within the limits of their competence. (53)

Pope John lists some of the areas in which government has the obligation to act. One in particular receives special attention.

It is necessary also that governments make efforts to see that insurance systems are made available to the citizens, so that, in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent standard of living. (64)

The Social Security System and the now pending Medicare Bill are sometimes cited as instances of creeping socialism. The critics of these measures can find no consolation in the social encyclicals of Pope John. The economic security of its citizens is

6 Pope John XXIII, *Mater et Magistra*, trans. William J. Gibbons, S.J. (Glen Rock, N.J.: Paulist Press, 1961), par. 64. Henceforth referred to in body of paper by paragraph number.

7 Pope John XXIII, *Pacem in Terris* (New York: America Press, 1963), par. 53. Henceforth referred to in body of paper by paragraph number.

a matter of grave concern to the national government and pertains to the national common good. In a matter such as this, there will be individual cases in which one or another individual would be both willing and able to provide for his own security. However, the national government must concern itself with the needs of the greater number of citizens. Some would argue that such systems should be voluntary or that it should be on the state level. Let us briefly consider both of these arguments.

Recently I met a young woman in Washington who objected to paying social security. She was in her early thirties, well educated and had a good job. Perhaps she could take care of her own retirement. I say perhaps, because it is quite possible that twenty or thirty years from now her expected savings might have been wiped out by one crisis or another. Suppose that she has a serious car accident, even with auto insurance her liability could be very great. Or suppose that ten years from now she loses her job and can not find a suitable opening. In such a case her savings could quickly evaporate.

This is not a purely imagined case. I am sure all of us know of people who have encountered similar misfortunes. I have a close friend in New York who has just recently lost a very fine job with a company that employed him over twenty years. He received a large sum in severance pay, but because he is over forty can not find employment. The mortgage on his home has a few years to go. His children are still in school. The situation is not as grave in his case as it is in the case of many other people who are poorly educated and whose employment is on a lower level.

Some say the state governments should provide for these needs rather than the federal government. I would agree with this view theoretically. However, the vast majority of state governments in my opinion do not seem to be capable of launching such programs, or willing to carry them out. In addition, those areas which are in most critical need of such a program, would be the least likely to initiate such programs. In this regard, one should bear in mind the admonition of Pope John that

Considerations of justice and equity . . . can at times demand that those involved in civil government give more attention

to the less fortunate members of the community, since they are less able to defend their rights and to assert their legitimate claims. (PT, 56)

We who glory in being the sons and disciples of the poor man of Assisi should give very serious consideration to these words of good Pope John. Our place has traditionally been with the poor and dispossessed — with those who are in fact *fratres minores*.

Subsidiarity is a social principle. It applies to the Church as well as to civil governments. This means that the Vatican should not do what the bishops are willing and able to do. Bishop Joseph Hoeffner of Munster, Germany quoted the principle of subsidiarity at the second session of the Vatican council as he spoke on its application to the lay apostolate.⁸ All of us I am sure would agree to the application of subsidiarity to the Church in reference to bishops and pastors and, perhaps, even to the laity. We can see that it is wrong and a violation of subsidiarity for a superior general to interfere unduly in the operation of a province, of the provincial to interfere in the operations of the local houses. This we understand.

But today there is a growing and, I believe, a justified tendency to criticize seminary formation. It is the criticism of those who love the Church. The criticism is that the products of seminaries are immature in comparison with their secular brothers. If this be so, then there are grounds for complaint and concern. It may be that we who are entrusted with seminary formation are hesitant to accept such criticism or to admit our mistakes. With all due respect I would like to suggest that one such mistake is our failure to apply the principle of subsidiarity to our houses of formation. We imagine that to assign a twenty-year-old student to clean a hallway or to do dishes is sufficient to develop a sense of responsibility or training for maturity. I think that such a philosophy is fooling nobody but ourselves.

It is my opinion that the clericate is a social sub-group in the

8 Joseph Hoeffner, "The Lay Apostolate and the Principles of Subsidiarity," *Council Speeches of Vatican II*, ed. Hans Kung, Yves Congar and Daniel O'Hanlon (Glen Road, N.Y.: Paulist Press, 1964), pp. 87-88.

religious society. As a sub-group it should be allowed to function without needless interference. I am not denying the need for formation, guidance or supervision. I do believe, however, that there are many aspects of seminary life which can best be regulated by the students themselves. This is especially true in the major seminary where the student is in his twenties and recognized as an adult by both canon and civil law. Need an adult be told when to study and how long he is to study? Must a bell ring in Pavlovian style for him to pray and eat? Is this training for the life of a friar priest? I believe not. I think that we all have a serious obligation to rethink the seminary program in terms of the life of the friar priest of today and in the light of the principle of subsidiarity.

Another area which should be of special concern to the Franciscan educator in this matter of subsidiarity is the relationship between student organizations and the administration of colleges. There is a growing desire among college students to exercise a greater degree of autonomy in their organizational activities. This is most evident in the administration of campus newspapers. It is in such activities as this that the student develops his sense of Christian responsibility and like all of us, he learns best by his own mistakes.

The college administration has a legitimate interest in and concern with such student activities, but the principle of subsidiarity must be safeguarded even in this area. It might be well for college administrators to remind themselves of the words of Father Cronin quoted earlier: "It is not the function of the administration to procure all good or prevent all evil, but to deal with matters affecting the welfare."⁹

Finally, in an age when the role of the family is being constantly lessened, we Franciscan educators should seek to return to the family some of its basic rights and duties. Especially through the Third Order we should strive to train parents in the principles of religious education. In this way the parents could once again

9 Cf. Cronin, *op. cit.*, p. 293.

become the primary instructors of religion for their children, at least during the elementary years.

To recapitulate: subsidiarity is a social principle which states that a higher body should not intervene in the affairs of a lower body as long as the lower body is willing and able to meet the needs of the moment. Its philosophical foundations are (1) the ethical principle that every man must seek the totality of his perfection, and (2) the metaphysical theorem of potency and act. The essential corollary of subsidiarity is the principle of intervention — namely, when a lower body is not able or not willing to perform its functions, the higher body may and must intervene in matters affecting the general welfare. Subsidiarity is thus integrally related to the principle of the common good.

We noted the special obligation of the state to intervene in behalf of and to show a special concern for the lower and weaker classes of society, since these are less able to defend and to secure their rights. Subsidiarity does not forbid state intervention or state ownership, rather it governs and directs the action of the state in such matters. Catholic social thought is opposed to the absolute state; it is also opposed to laissez-faire individualism.

Although its primary ramifications are in the political and economic orders, as a social principle it applies to the Church, to religious orders, to the relationship between superiors and subjects. In particular, we recommend its application to the clericate, to college student organizations and to the family in its religious functions.

Finally, as one author notes, the application of subsidiarity rests on "the horribly complicated facts of each case."¹⁰ We all agree on the principle, but in its application to concrete situations we shall undoubtedly differ. Let us do so in the spirit of justice, truth and charity, which is the heritage left us by good Pope John.

¹⁰ John F. Kenny, S.J., "The Principle of Subsidiarity," *The American Catholic Sociological Review*, XVI (March, 1955), 36.

LABOR UNIONS AND WAGES

MATTHEW HERRON, T.O.R.

ORGANIZATION OF LABOR

Even those who contend that the great social encyclicals of the past fifty years were merely exercises in papal penmanship must admit that man's social nature requires him to unite with his fellow man to seek those things unattainable through his own effort. In the complicated industrial system which *de facto* exists in our scientific world, the ordinary employee rarely can demand justice on an individual basis. It would seem that the natural law itself demands he join in the formation of labor organizations or vocational associations to promote social justice.

The late Supreme Pontiff, Pius XII, had insisted time and time again upon the necessity of an organic conception of society. He demanded the formation of the industrial council system as a step in that direction. The establishment of an organic society and industrial councils requires a wide unionization of labor, vocational and professional groups, as a basic foundation in order to operate effectively. The obligation to join a labor organization is positive and general, not a universal, negative burden. There are exceptions, but I can not see how we can deny the existence of the general obligation in our industrial civilization.

We, the divinely authorized teachers of the moral law, must instruct men in means to promote peace and justice in their organizations. We must direct them in promoting a common good. They must be taught not only to defend their own rights, but they must be admonished concerning their grave obligation to advance the general welfare of whatever industry, business or profession in which they are engaged. Furthermore, they must be charged with the responsibility of promoting the common good of the

nation. I do not think we need hesitate in stating that many obligations of a member of a union or a vocational group are parallel to the obligations of a citizen to civil society. In both instances, vigilance and sacrifice are the price of liberty, peace and justice. The unions keep shouting vigorously they want an honest pay for an honest day's work. We must have the courage to admonish them to demand that their membership return an honest day's work for an honest day's pay. They must be made to realize the obligations to the employer who provides them with the property upon which their welfare as well as his depends.

Then, too, I might mention, the tremendous impact of a strike in any given industry, especially a big industry, injures the common good of society to such an extent that the comparison between the causes justifying a strike and the causes justifying a war are no longer similar. Today, not only must we consider the good of the industry and union involved, but must consider the impact upon the economy in general more than ever before. No longer can a government permit an automatic increase in wages and prices without its causing the damaging effect on the value of the dollar.

RIGHT-TO-WORK LAWS

A very serious problem on the labor front challenged Catholic moralists — the Right-to-Work Laws. As far as I am concerned, it was an ideal moral case in the tract on improbabilism.

Certainly this is a grave question, complicated by charges, propaganda, the voice of authority and learning. It is by no means easily discussed in a calm and cool manner. Let us consider it from several aspects, showing that we are free to vote either way.

Religious authorities have been quoted on both sides. We Catholics must keep in mind that the bishops of one state flatly opposed the Right-to-Work Law. No Catholic in that state, therefore, should have voted for the proposal without reflection. When a moral issue is involved, although it carries a legitimate area of controversy, no Catholic should act contrary to his own bishop's opinion without giving it prudent consideration. Reverence for

authority demands at least that much; the virtue of piety insists upon it.

Does the Catholic who favors the Right-to-Work Law sin? It seems he does not, for there is sufficient authority both intrinsic and extrinsic to free the Catholic from such a charge. The voice of Fr. Francis Connell, who favors the law, does not express the ordinary opinion of Catholic authorities on the question. His opinion is that of the minority. However, he and other Catholics, both clerical and lay, have given that opinion sufficient probability to free from the charge of sin anyone who abides by it.

I am sure, however, that Msgr. John A. Ryan, a man of equal eminence as Fr. Connell in the field of moral theology, would turn over in his grave and weep (if that were possible) if he knew that Catholic priests would dare advocate a Right-to-Work Law; and I might add that the social philosophy of Msgr. Ryan still holds possession of Catholic thought on the matter here in America. The vast majority of priests and laymen who have made a serious and prolonged study of the problem are convinced that the Right-to-Work Law is immoral. It remains true, nevertheless, that there is no absolute solution binding from a moral point of view. We must remember, therefore, that minority opinion carries sufficient weight to free from sin the individual who votes for a Right-to-Work law.

One caution which I feel obliged to mention at this time is that even the most zealous of our so-called labor priests realize the great moral danger of the closed shop, which is certainly distinct from a union shop. A closed shop can be an instrument of injustice both towards individuals and the community. It can create an artificial scarcity of service as well as an artificial area of unemployment.

AUTOMATION

There is actually a haunting fear in union circles that automation in steel and other basic industries is approaching the galloping stage. Enormous and complexly delicate machines will be tended by fewer and fewer workers. There is even some danger that entirely new plants will be built and tended by the crafts-

men who make them, rather than the production workers of unions such as the United Steel Workers of America.

Working class districts will contain very few workers, but they will contain a lot of unemployed and great numbers of poorly paid service workers. What working class spirit and union solidarity we have in America may shrivel and blow away because it will have become unrealistic. Such drastic, fundamental changes will bring great distress; they will be catastrophic. We cannot just shrug our shoulders and say, let them come. We must anticipate them in the full meaning of the word. The impact must be lessened. The people and communities to be affected must be prepared and fashioned. Academic economists, union leaders and politicians are the only ones who will really push for remedial and preventive action. Industry's intellectuals are blind to the needs.

The big men in industry are not overly concerned about the human equations involved. Their big concern is that they keep abreast of technological changes and meet problems of industrial expansion and renovation with imagination and daring. They do not fear the pushbutton and electronic revolution; they merely want not to be left behind. They have to believe that the human problems will solve themselves! It is one of our current tragedies that brilliant and imaginative brains in industry lose their luster and sharpness when they turn to social, political and economic concerns. Whatever it is that makes them innovators and fearless pioneers in their business lives, does not motivate them in the same way when they look at the state and the nation. They then think and talk in terms of a favorable climate for business. They think more efficiency in government will solve many problems. They are stodgy and almost useless. The land needs their unshackled brains in this crisis, but they are conditioned in the wrong way.

There is no doubt that the age of automation is upon us. We are on the verge of changes undreamed of before the introduction of electronics into industry. There will be a trend, certainly, towards a 30-hour week in heavy industry, but that will not solve the problem which the virtue of justice imposes. Certainly there is the grave problem of able-bodied, intelligent men,

who have spent the best years of their lives operating a certain type of machine which is now obsolete. Industry sets aside a percentage of profits to replace obsolete machinery. Does not the same industry have an obligation in justice to provide a fund to insure a livelihood for obsolete men?

We must realize that only a percentage of men employed in industry can be employed and re-trained after automation. No doubt, three agencies are involved here: (1) the state; (2) the union; and (3) industry. One thing that would help would be the transferring of pension rights on a national scale from one industry to another enforced through federal law. This is a tremendous problem which requires much detailed work on the part of these three agencies. I am not so naive as to offer a patent solution to this problem, but I would suggest that you young men give it a thought. Talk about it! Promote the idea that the natural law demands that social organization provide for the victims of automation.

As a sidelight, I might utter a thought in line with this problem. We the spiritual leaders must direct our people in the use of that increased leisure time which automation makes available. We must provide an appealing program of spiritual exercises. The Retreat Movement which has gained so much momentum in the past fifteen years is an encouraging sign, a step in the right direction. We must struggle, work, pray, and sacrifice to direct men in the right direction in the use of their free time which scientific progress creates. Otherwise automation will truly become a curse instead of a blessing. In the absence of extensive mental and physical labor resulting from scientific progress, a greater need than ever has been created for mental prayer. We must devise means to teach men to live in the presence of God. Man's mind must be occupied, if not with supernatural realities, then with the forces of evil and temptation.

The union always considers in this country its paramount duty to demand a just wage. What is a just wage? Pope John in *Pacem in Terris* states a just wage must be sufficient to provide food, clothing, shelter, recreation, medical care and necessary social services. The worker has a right to security in case of sickness,

inability to work, widowhood, old age, unemployment, or to use the pope's very words, "in any other case in which he is deprived the means of subsistence through no fault of his own."¹ The union, it seems, should promote the exercise of free initiative and working conditions where health and morals are duly safeguarded. The union should encourage activities according to a degree of responsibility of which the worker is capable. The union must promote a standard of life worthy of human dignity which includes the means to own property and productive goods.

PROFIT SHARING

It is of course unjust to demand an excessive wage which a business can not pay without ruin. Since the condition of the business is one of the main factors to be considered in determining the just wage, workers should be willing to assume their share of risks. It is not possible that the worker can be lawfully compensated for his contribution to production without some share of the profit, which is a reward of risks. It is not normal, it seems to me, that when two moral persons, capital and labor, share a risk, energy and toil, the total profit should go to the one and a slave-like wage to the other. This implies that the natural law indicating the working man's dignity demands some type of profit sharing to humanize his work and keep him aware of his own personal dignity. Some authors declare it appears there is no natural right to share profits after a fair wage has been paid. Profit sharing is any procedure under which an employer pays or makes available to employees (subject to reasonable eligibility rules) in addition to prevailing rates of pay, a special current or deferred sum based upon the profits of the business.

There are two principal types of profit-sharing plans being practiced very extensively in the United States today. The first of these, the "cash plan", means that at the close of the business year, when the size of the profit has been determined, a proportion

1 Pope John XXIII, *Pacem in Terris* (New York: America Press, 1963), par. 11.

of that profit is made to all participating employees and is paid to them in the form of cash money or stock options.

A second and somewhat more complex form is the deferred distribution plan. This means that credits are made to accounts of fund members at the end of the period, after the profit has been determined, and their shares are then held for them in trust until such time as these people leave the service of the company.

But have the unions a right to demand a share in the profits of the enterprise for their members? If profits are taken to mean the surplus income that remains after payment of all costs of wages and production, and if they are to be understood as the rightful property of the owners of the enterprise, then there would be no further argument, so far as the Church is concerned. The social doctrine of Pius XI and Pius XII protects the right of ownership. No worker has an automatic right to share in ownership when he is given a job in an enterprise. If the profits all belong to the owners, then as a corollary, it would be certain that workers would have no right to share the profits after they have received their justly contracted wage.

Several years ago, Walter Reuther and the United Auto Workers made a demand for profit sharing in their new contracts with General Motors, Ford, and Chrysler. Father Benjamin Masse, S.J., taking cognizance of the moral implications of the demand, asked the question in *America* magazine, "Has it (UAW) a right to demand profit sharing for workers? If there is a question of moral right, a right founded in the natural law, the answer is 'no'! Workers have a right to a wage. . . . But once employers have discharged this duty they have no further obligation in justice to their employees."²

The above remarks are in the Thomistic tradition which maintains the special circumstance of the buyer provides no base for any increase in the price of what he is buying. If it happens that some special circumstance such as improved machinery or a favorable turn in the market makes his employees' labor more profitable to a particular employer, this circumstance does not, in itself,

2 Benjamin L. Masse, S.J., "Peace or War in Detroit?," *America*, IIC (March 1, 1958), 629.

constitute a reason for the employees' claim to a share in that extraordinary profit. If the economy as a whole or even a particular segment of it is enjoying prosperity, this fact will ordinarily be reflected in an increased wage rate in the economy as a whole or in the particular segment of it concerned. It will then be the obligation of management to pay that wage rate. It is true that increased productivity is directly a result of increased or improved capital equipment, which investors rather than workers supply. But the end of an economy is the supply of material wealth for all; hence, social justice will require that all agents of production, and the consuming public as well, share in what looks like a permanent increase in prosperity. But increased profits due to some particular and extraordinary circumstance are not in themselves valid grounds for labor's sharing in them.

Naturally, if the worker's skill and effort increase the products of a corporation, he must be paid proportionately. If the common good demands increase in wages, the union must insist upon it. Papal thought expressed in the social encyclicals in the past 40 years indicates the following four principles which can serve as adequate guidelines for the negotiations between labor and industry.

(1) Workers have a natural right to share in managerial decisions bearing on working conditions, decisions involving hazards to life and limb as well as the moral atmosphere in which they work. They have a right to a just wage. They have a right to be treated fairly when it comes to hiring, firing, and promotions. They have a right to insist management grant them proper rest and opportunity for public worship as demanded by their conscience.

(2) Workers have a natural right to share management's decisions where the public economic good is at stake. A productive enterprise, by its nature, is a social institution. Workers and employers engage in this service to society by joint effort. They are both subjects of equal dignity, achieving in a responsible manner their common tasks. Where industrial relations are concerned, where it is a matter of dealing with personnel, social services, and the overall trend of the industry as it affects the public economic good, workers have a right to make their voice heard. This right be-

comes more important to assert when dealing with large enterprises, where there is danger of social irresponsibility and anonymous control. The danger of anonymous control by big unionism must also be avoided.

(3) Workers do not appear to have a natural right to share profits after receiving a fair wage. But they do appear to have an acquired or earned right, at least by reason of the virtue of social justice, to some share of such profits. The wealth of the corporation is jointly produced by labor and management and capital. It belongs to the economic decisions proper to management to determine how much of the profits should be distributed to stockholders; how much should be used for updating and repairing equipment; how much should be plowed back for plant expansion; how much should be budgeted for rainy days; how much should be granted to executives as special bonuses of merit. But in all these calculations of management, the rights of the workers, who are mainly responsible for the accumulation of this wealth, should not be ignored. They should have some share in the profits and they should not be the last to be thought of in the disbursement of profits. In estimating equitable shares of profits, the factors of national redistribution of income, through taxation as well as pension and welfare funds, should not be overlooked.

(4) Since an equitable distribution of profits must consider many factors beyond the knowledge of the average worker, consequently there should be free and amicable discussion between responsible representatives of the workers and management in order to negotiate a fair settlement. Buying stock and other forms of profit sharing should be encouraged.

PRIVATE PROPERTY

BONAVENTURE KILEY, T.O.R.

The word *Franciscan* seemed like a good word to accentuate when I asked my local superior for permission to attend this Conference, that is until I mentioned the amount of money needed for transportation, and above all for the books that would be needed to prepare this paper. His comment, but not his refusal, was to the effect that being a Franciscan was an expensive proposition. With the necessary permission, I explained the books I was buying and the fact that the paper would be on private property. As I went out the door, the parting shot was, "Don't forget, those books are not private property." He had his point and his quiet humour registered slowly.

The task presented by such a title proved insurmountable until a delineation of approach was decided upon. My problem, however, I found was shared by a noted sociologist who was asked to write on the subject, "The Church and the Social Question," for a book entitled *The Challenge of Mater et Magistra*.¹ The author, a well-qualified man, devoted 151 pages of the book to the background of the encyclical *Mater et Magistra*.

The question of private property could no doubt be treated in many and different ways. It seemed out of place to repeat in detail classes in fundamental ethics for a body such as here assembled, some members of which have revised and re-edited their own ethics notes many times in a long period of years. Yet a reiteration of fundamental points might be permitted for those of us for whom years have widened the gulf between seminary classes and this meeting.

1 Joseph N. Moody and Justus George Lawlor (ed.), *The Challenge of Mater et Magistra* (New York: Herder & Herder, 1963), pp. 13-155.

RIGHTS OF MAN

Pope Pius XI set forth in his encyclical *On Atheistic Communism* the following statement on man's rights:

Man has a spiritual and immortal soul . . . he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend towards his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.²

John XXIII affirms this when he writes: "What the Catholic Church teaches and declares regarding the social life and relationships of men is beyond question for all times valid."³ In his encyclical *Pacem et Terris*, Pope John devotes a great amount of space to discussing the nature of man and to elaborate on how his rights and obligations flow directly and simultaneously from his very nature. And as these rights and obligations are universal and inviolable, they cannot be surrendered. His words are: "Beginning our discussion of rights we see that every man has the right to life, to bodily integrity, and to the means necessary and suitable for the proper development of life."⁴ In the Allocution to the Members of the Congress on Humanistic Studies, Pope Pius XII, speaking of the rights of man, said: "These essential rights are so inviolable that no reason of state, no pretext of the common good can prevail against them. They are protected by an insurmountable barrier."⁵ In his Christmas message, 1942, the same pope listed the rights of a human person concluding with the right "to the use of material goods; in keeping with his duties and social limitations."⁶ Earlier he had written: "The dignity of the human per-

2 Pope Pius XI, *Divini Redemptoris*, par. 27, in *Five Great Encyclicals* (New York: Paulist Press, 1939), pp. 186-187.

3 Pope John XXIII, *Mater et Magistra*, trans. William J. Gibbons, S.J. (Glen Rock, N.J.: Paulist Press, 1961), par. 218.

4 Pope John XXIII, *Pacem in Terris*, par. 11, in *The Pope Speaks*, IX (1963), p. 15.

5 Allocution to the Members of the Congress on Humanistic Studies, Sept. 25, 1949.

6 In *The Major Addresses of Pope Pius XII*, Vincent A. Yzermans ed. (St. Paul, Minn.: North Central Publishing Co., 1961), II, 61.

son, then, requires normally as a natural foundation of life the right to the use of the goods of the earth. To this right corresponds the fundamental obligation to grant private ownership of property, if possible, to all.”⁷

The definition of property and the concept of ownership of goods might well be defined at this point. Property may be defined as

... Any object of value that a person may acquire and hold. Legally, property is everything which is the subject of ownership — ‘corporeal or incorporeal, tangible or intangible, visible or invisible, real or personal; everything that has an exchangeable value, or which goes to make up one’s wealth or estate.’ Ownership means plenary control over an object.⁸

As has been quoted in the definition, there must be implied or understood that there is the element of control by the possessor and that goods owned must be capable of being transferred. *The Catholic Encyclopedia* makes clear a distinction between the right to own for which we use the term “ownership” and the thing owned which is referred to as “property.”⁹ Father Higgins makes the following distinctions:

Ownership is the control of a material object in one’s own interest in accordance with law.... Property extends to an enormous range of things — not merely tangible objects, such as land, houses, movable goods, but also the services of another man; a variety of activities, such as the right to pasture; a right to hunt; to fish; to cross a neighboring property, to have access to light, air, water; to have the support of land or buildings; to enter upon dignities, offices, privileges; less tangible things such as franchises, copyrights, patent rights.¹⁰

John XXIII in *Mater et Magistra* gives us a partial list of

7 *Ibid.*, 58-59.

8 Henry J. Wirttenberger, S.J., *Morality and Business* (Chicago: Loyola University, 1962), p. 87.

9 Herbert Thurston, “Property,” *The Catholic Encyclopedia*, XII, 462.

10 Thomas J. Higgins, S.J., *Man as Man* (Milwaukee: Bruce, 1953), p. 264.

various forms that property may take when he speaks of widespread distribution of private property. He enumerates: (a) consumer goods, (b) houses, (c) land, (d) tools, (e) equipment (farm tools), (f) shares in medium and large business concerns. (115)

THE TERM "PRIVATE"

Private property is not to be confused with communal or public property. The latter term applies to property being held for the use of the state or community. Whereas in regard to the other term: "Communal ownership is ownership by a group of men, a tribe, or a State. The right does not reside in the individual but in the moral person, the group."¹¹

Private property can be either individual (owned by one person) or collective (if the community or owners are able to exclude outsiders).

Having limited property to the material owned and having described ownership as the control of the material object under law, a few lines would help us make a philosophical distinction. *The Catholic Encyclopedia* elucidates: "Possession differs essentially from property. At times, possession denotes the thing possessed, but generally it means the possessor is the owner..."¹² The encyclopedia continues on to distinguish between a possessor in good faith, an unjust possessor and one who is lawful owner and possessor. These terms need no elaboration nor does it seem necessary to discuss here the titles or means of ownership, such as prescription, contract, accession, discovery, etc.

THE HISTORICAL DEVELOPMENT OF OWNERSHIP

Primitive man possessed the land he used and maintained it until such time as opposing forces contended for the same property. But there is every evidence that man believed in and held a concept of private property whether individual or, in some rare instances, communal. Among all people of ancient history, prop-

¹¹ *Ibid.*, p. 265.

¹² Thurston, *op. cit.*, p. 463.

erty was the measure of one's value and status. Exchange of ownership helped lay the foundation for modern commerce. Aristotle distinguished two types of slaves: (1) those who were the property of other men, and (2) those he called "special and separate slavery." These latter were lower members of the working class who had no property beyond their own labor power and so were forced to serve servile lives.¹³ The idea of slavery was repugnant to man because by its nature it denied his natural rights including the rights to life, liberty and the possession of property, as we shall see later in more detail. Kelso and Adler, in their book *The Capitalistic Manifesto*, give three elements in economic freedom which might be summarized as "freedom, especially freedom of occupation, security, and leisure." In light of those three elements they argue:

At no time in the past were the working class economically free men. Not until the power of organized labor gave them some measure of economic independence... were they admitted to suffrage and the political freedom of a voice in their own government... the men of property were economically free men. Because they had through property a freedom which they wished to protect, they strove to safeguard it with the rights and privileges of political status and power. Their economic freedom was the basis of their claim to political liberty.¹⁴

From the simple state of owner, producer, and consumer, man came to realize there are other forms of property or wealth besides their own "innate power of production." In his textbook, *Sociology for a Democratic Society*, Father Murray describes it thus:

Out of the manorial system of the feudalistic Middle Ages there gradually developed a "commercial" or "financial" capitalism and a "domestic" system of industry restrained to considerable extent by guild influence. Finally in the period

¹³ Aristotle *Politics* i. 1260a.

¹⁴ Louis S. Kelso and Mortimer J. Adler, *The Capitalistic Manifesto* (New York: Random House, 1958), p. 14.

of the Industrial Revolution, modern or "industrial" capitalism with great increased division of labor evolved.¹⁵

As the factory grew, there developed specialization or the division of labor which broke the production of a single item into many parts, each part done by one person. This is exemplified by the long production lines of any modern factory. From simple ownership there developed the situation of one man owning the land, another the tools. Later came the manager, the one who directed what was to be done. Finally in our present stage we have the stockholders who own the land and the tools and who hire the managers.

Modern economic institutions include private property, production, distribution, consumption, markets, money credits, banks, transportation, labor organization, and other features too numerous to mention. . . . The complexity of modern life has raised many questions about private ownership. Industry, with its concentration of economic power in trusts and monopolies, was the first to move away from private ownership as it had operated in primitive and pre-Industrial-Revolution societies.¹⁶

Prior to the Civil War a man cut and made his own suit. Later this was done by a tailor. In turn the tailor was employed by a company and the work became specialized. The company was owned by a person or persons in a partnership. Later, as machinery and improvements were needed, the persons formed a corporation. Then did management become separate from ownership. The corporation sold stocks and the stockholders became owners. In time the stockholders sold to or exchanged their stock with other companies. Ownership then became completely unrelated with the producer. Adolph A. Berle describes it thus:

The United States, without revolution, has changed from a nineteenth century property system to a social system

15 Raymond W. Murray, *Sociology for a Democratic Society* (New York: Appleton-Century-Crofts, 1950), p. 324.

16 *Ibid.*

which renders both capitalism and socialism a thing of the past. It has been called "para-proprietar", that is a society beyond property. In the middle twenties of this century, the corporations became, and now are, the titular owners of American industry.¹⁷

In a subsequent article in the *New York Times Magazine* the same author writes: "35 corporations own 45 per cent of the industrial assets of the United States — or nearly one fourth of the manufacturing volume of the entire world."¹⁸

While these quotations describe the United States, nevertheless there is today a similar, if not as extensive, development in the whole world. The similarities and differences between the economic growth and development of industries in various countries call for much evaluation and study. The question of preserving the values of private property remains still with us.

What are the responsibilities of managers and stockholders in the conduct of business? Can we depend upon government, taxes, corporation law to see to it that corporations assume their responsibilities to the common good? Does corporate ownership have moral responsibilities? With whom does responsibility rest, with the worker, stockholder, or corporation executive? Does a worker whose security is in stock in Mutual Investment Fund have any responsibility or say in the government of the corporations whose stocks are bought by the Investment Fund?

The moralist must consider these questions in laying down fundamental principles. Much study must go into these and many similar problems. Therefore it is no surprise that Pope John writes:

It is well known that in recent years in the larger industrial concerns a distinction has been growing between the ownership of productive goods and the responsibility of company managers. This has created considerable problems for public authorities whose duty is to see that the aims pursued by the leaders of the principal organizations — especially

17 Adolph A. Berle, Jr., *The 20th Century Capitalist Revolution* (New York: Harcourt, Brace and Co., 1954), pp. 25-26.

18 Adolph A. Berle, Jr., "Marx was Wrong and So is Khrushchev," *New York Times Magazine*, Nov. 1, 1959, p. 9.

those which have an important part to play in the national economy — do not conflict in any way with the interests of the common good. Experience shows that these problems arise whether the capital which makes possible these vast undertakings belong to private citizens or to public corporations.¹⁹

In the Paulist Press translation we find: "In recent years . . . the role played by the owners of capital in very large productive enterprises has been separated more and more from the role of management."²⁰ Pope John also reminds us that Pope Pius XI was aware of the previously mentioned changes, and that he also was aware of the "inherent tendencies" of unrestricted competition and concentration of power in the hands of the few, who "are frequently not the owners, but only the trustees and directors of invested funds who administer them at their good pleasure."²¹ In the encyclical *Mater et Magistra* John XXIII recognized that in the fields of science, technology, and economics there have been great developments; in the social field there are evident many contemporary trends.²² In many countries there are social and economic advances within as well as between countries.

In the complex picture of modern industry, in the incomprehensible contrast that exists between land owners on the one hand and poverty stricken people on the other, in the ravages of communism and the failures of socialism, and in the manifold evils present in a capitalistic system, it is not surprising that many thought that the Holy See would give new guide lines that would set forth the modern role of property. Father John F. Cronin, in speaking of *Mater et Magistra* as "Pope John's Gift to Mankind", wrote: "Those who hold that the traditional concept of private property has lost some of its meaning in American society are given (by the Pope) a respectful hearing. But the traditional

19 *Mater et Magistra*, par. 104, in *The Pope Speaks*, VII (1961-62), 314-315.

20 Trans. William J. Gibbons, S.J. (Glen Rock, N.J.: Paulist Press, 1961), par. 104.

21 *Ibid.*, par. 35.

22 *Ibid.*, par. 48.

position, particularly as stated by Pius XI, is reaffirmed.”²³ Again the same author was to write: “Separation of ownership and control in large corporations is noted in the encyclical and there is some mention of the problems that this creates. But this fact is not used to make important modifications in the traditional doctrine of private property as some European thinkers desired.”²⁴ Father Higgins felt the encyclical was vague on: “The extremely difficult question as to how the individual and social functions of property can be balanced or reconciled under a system of large corporate enterprise.”²⁵ The reason it was vague, he writes, was to leave room for more scholarly research.

Two more aspects of property in modern times were covered by Pope John in his *Mater et Magistra*. First: “It is also clear that today the number of persons is increasing who because of recent advances in insurance programs and various systems of social security, are able to look to the future with tranquillity.”²⁶ Fr. H. E. Winstone has a clearer translation of the same passage: “More and more people today, through belonging to insurance groups and systems of social security, find they can face the future with confidence — the sort of confidence which formerly resulted from their possession of a certain amount of property.”²⁷ Then the pope’s next passage concerned those who exert a great deal of effort in the acquiring of proficiency in their trade or profession or (to use the term coined by another translation) “professional skill.”²⁸ One might well ask, “Should parents today buy property to will to their son or would a college education produce better financial returns?” “Should a couple mortgage their property that the bread-winner might acquire additional skills that might bring in higher wages and create more ‘job potential?’” Statistics show that education pays higher dividends than do returns from property or from bank

23 John F. Cronin, S.S., “Pope John’s Gift to Mankind,” *Sign*, XLI (1961), 12.

24 John F. Cronin, S.S., *The Social Teaching of Pope John XXIII* (Milwaukee: Bruce, 1963), p. 38.

25 George C. Higgins, “Meaning of *Mater et Magistra*,” *Ave Maria*, XCIV (1961), 5.

26 Trans. Gibbons, par. 105.

27 *Mater et Magistra*, in *The Pope Speaks*, VII, 315.

28 *Ibid.*, trans. Gibbons, par. 106.

investments. Moreover, educators continue to announce to the people the great values of higher education. The Holy Father seems to have considered such thoughts and offers some clarification. "Work, which is the immediate expression of a human personality, must always be rated higher than the possession of external goods which of their very nature are merely instrumental. This view of work is certainly an indication of an advance that has been made in civilization."²⁹ But as Fr. Cronin reminds us: "The Holy See is not prepared to accept these developments as supplanting private property in some of its age-old functions. Instead the Pope repeats the position that property rights not only give security to individuals but also constitute a necessary basis for political freedom."³⁰ Some nineteen times Pope John XXIII referred to private property, private ownership or private goods in his encyclical *Mater et Magistra*. Over half of these reiterate the idea that private property is a natural right. Pope John mentions that Leo XIII wrote his *Rerum Novarum* as a defense of this natural right. There were those who felt that Pope John had shown socialistic tendencies, but they need only reread his first statement on private property in *Mater et Magistra*: "Private property, including that of productive goods, is a natural right possessed by all, which the State may by no means suppress. However, as there is from nature a social aspect to private property, he who uses the right in this regard, must take into account not merely his own welfare but that of others as well."³¹ Since nature gives life to a human being she will not frustrate herself by denying him the right to sustain that life. Without material goods or their use man cannot live as man. In the writings of the Fathers of the Church we find striking recognition of the claims of all men upon the bounty of the earth. St. John Chrysostom exclaimed, "Are the earth and the fullness thereof the Lord's? If therefore, our possessions are the common gift of the Lord, they belong also to our

29 *Ibid.*, par. 107, in *The Pope Speaks*, VII, 315.

30 *The Social Teaching of Pope John XXIII*, p. 38.

31 Trans. Gibbons, par. 19.

fellows, for all the things of the Lord are common.”³² In time of emergency, as when a man is starving, it can readily be seen that he may take what is necessary for the sustaining of life, because his natural desire to live and right to life is greater than any other title to the goods of this earth. Pope Leo adds to the instinct of self-preservation the instinct of propagation of the species. These instincts can achieve their purpose only when man as a rational creature distinct from the brute exercises his right “to have things not merely for temporary and momentary use, as other living beings have them, but in stable and permanent possession...”³³

We need not go into the lengthy passages that Pope Leo XIII gives us for proving man's right to property. He stresses that the goods of this earth are not able to be utilized by man until he has cultivated them, hence he must expend industry of mind and body, or, in short, give something of himself to the earth. “As effects follow their cause, so it is just and right that the results of labor should belong to him who has labored.”³⁴ Leo XIII emphasized also that private property was not only a right of the individual man but also a family right. The command of God “to increase and multiply” must be understood in the possibility of securing the means to accomplish the end. So the goods of this earth were given to all men to help them achieve their ultimate end, salvation. While in the process of time, and by various means, man may acquire a definite share of this land and even begin to acquire far more than is needed for his salvation, yet the fundamental right of each man is not denied. Property may not be absolutely necessary for salvation, but for the ordinary man to fulfill his destiny he must have “reasonable and frugal comfort” and the security for himself and his family that will enable them to devote time to the work of salvation. In this regard man is but the steward of God's vineyard and hence the real ownership of all property belongs to God and man is assigned enough to be a good steward and save himself. Even where man has a great

32 As quoted by John A. Ryan, “The Doctrine of Property,” *Readings in Ethics*, ed. J. F. Leibold (Chicago: Loyola University, 1926), p. 586.

33 *Rerum Novarum*, par. 5, in *Five Great Encyclicals*, p. 3.

34 *Ibid.*, par. 8, p. 5.

deal of the earth's bounty, he cannot forget he is but a steward of that bounty, and he is to so use the goods of the earth as befits a servant of the Lord God.

ECONOMIC LIBERALISM

R. H. Tawney, in his book *Religion and the Rise of Capitalism*, argues that when the spirit of Calvinism became dominant in Protestantism, religious individualism was stressed and religion was emptied of its social content. It was then that laissez-faire industrialism seemingly was blessed by religious leaders.³⁵ The phrase laissez-faire may be roughly translated to mean "leave us alone" or "let matters be". This liberalistic philosophy did not assert that industry needed no controls but asserted that the process of competition would provide capitalism with adequate and sufficient controls, eliminate inefficiency, and provide business with the best in leadership. Many followers of Calvin regarded material prosperity, even though achieved through ruthless competition, as a sign of divine predilection. Apologists for the Protestant Reformation have not been slow to point out that dominantly Protestant countries show an industrial superiority over Catholic nations, proving thus the superiority of the new religion over the old. Economic liberalism, at least when carried to extremes, might be said to be the opposite extreme to communism, since it basically maintains that capitalism has a right to all the property that a competitive economy will allow regardless of the welfare to individuals who might suffer. Communism denies the right to private property and liberalism is the denial of duties on the part of the proprietor.

THE COMMON GOOD

In school the student constantly repeats the phrase, "All rights beget duties." If there is a right to private property, then there is the duty of correctly using the property. Pope John clearly stresses this when he writes, "Our predecessors have always taught that in the right of private property there is rooted a social responsi-

35 (New York: Penguin, 1947).

bility.”³⁶ Pope John then refers to the publication of *Rerum Novarum* and to the passage in which we are reminded of the bounty of God to be used for our own perfection and at the same time, as the ministers of God’s providence, for the benefit of others. Franz Kluber, commenting on this passage in *Rerum Novarum*, writes:

But here began the unfortunate exposition of the right to private property developed by recent Catholic moralists and ethicists. Either because they could not understand the pope or because they did not wish to understand him, they selected for elaboration only the right to private property itself, ignoring the superior natural right — the common use of things, property for all.

They gave first place to the subordinate right, the right to private property. Sometimes they even transferred the inviolability of private property as an institution to the individual’s right to a particular piece of property. Hence the natural law of common use, the right all men have to the use of earthly goods, though it is pre-eminent, was relegated to second place.³⁷

Kluber continues that this leads to the idea that “Capital owed labor only charity and its ‘superfluities,’” whereas the “right of common use is absolute; the right to private property is relative. Social justice is superior to commutative justice. Social justice is the end; commutative justice is the means.” Kluber appeals to St. Thomas Aquinas to indicate that “external goods are for the common benefit,” that “a system of private property is necessary,” and concludes that “When history overtakes a given system of private property, placing it at odds with the common good, that particular system must be revamped.”³⁸

Because man must use material goods he has a right which extends not only to the race but to the individual. God intended

36 *Mater et Magistra*, trans. Gibbons, par. 119.

37 Franz Kluber, “Private Property — An Absolute Right?,” *Theology Digest*, IX (1961), 59.

38 *Ibid.*, 59-61.

the earth for his children and hence individuals or corporations having any portion of that common bounty hold it subject to the primary and fundamental social purpose of the common good.

John XXIII writes that "the social function of private property is not obsolescent, as some seem to think."³⁹ This, it would seem, places the emphasis on justice as the virtue commanding the sharing of profits and property. However, the virtue of charity is not overlooked, for Pope John continues:

... It is quite clear that there always will be a wide range of difficult situations, as well as hidden and grave needs, which manifold providence of the State leaves untouched, and of which it can in way take account. Wherefore, there is always wide scope for humane action by private citizens and for Christian charity. Finally, it is evident that in stimulating efforts relating to spiritual welfare, the work done by individual men or by private civic groups has more value than what is done by public authorities.⁴⁰

EFFECTIVE DISTRIBUTION

Pope John cautions us that it is not enough to stress the rights of man as regards private property, "unless, at the same time, a continuing effort is made to spread the use of this right through all the ranks of the citizenry."⁴¹ Quoting from the Christmas Radio Broadcast of Pius XII, John XXIII makes his own the statement that "widespread private ownership should prevail."⁴² Pope John continues that it should not be hard for the body politic to "make it easier for widespread private possession of such things as durable goods, homes, gardens, tools requisite for artisan enterprises and family-type farms..."⁴³

To the "distributists" these paragraphs must have been considered as a reconfirmation of all that they have been advocating. Fr. Ignatius McDonough of the Society of the Atonement was no

³⁹ *Mater et Magistra*, trans. Gibbons, par. 120.

⁴⁰ *Ibid.*

⁴¹ *Ibid.*, par. 113.

⁴² *Ibid.*, par. 115.

⁴³ *Ibid.*

doubt able to add another encyclical as favoring his argument that the main burden of the social encyclicals is the distribution of ownership to everyone. In two articles in *Homiletic and Pastoral Review*, he warned that there exists a veritable taboo on the subject of ownership by writers and commentators on the encyclicals. One need but examine the writings of the popes to see that these documents stress ownership as the "dominant theme." Father McDonough has presented a strong case that Leo XIII intended *Rerum Novarum* to have "the ownership of property" for its main subject and point of emphasis. The same point, he maintains, is true in *Quadragesimo Anno*, which he entitled not "The Condition of Labor" but rather "The Restoration of Property to the People."⁴⁴

There is no doubt that John XXIII intended to emphasize the wide distribution of property, and Father McDonough is definitely correct in holding that what previous popes had taught on this matter, John also taught. However, that ownership is the main burden of the encyclicals is still a disputable question.

EFFECTIVE DISTRIBUTION BY NATIONS

Whatever be the charges and countercharges of politicians in the so-called "war on poverty", the statement of the President of the United States is worth quoting, "Our aim is not to relieve the symptoms of poverty, but to cure it, and above all to prevent it."⁴⁵ This presents a goal for not only both political parties but for all citizens. For as President Johnson mentioned, "One fifth of all American families have incomes too small to even meet their basic needs." "One tenth of our people are impoverished and automation threatens our labor forces."⁴⁶ Pope John recognized that such problems arise within a nation, and he stated that justice and equity

44 Cf. "Ownership, a Tabooed Subject: The Problem," *Homiletic and Pastoral Review*, LXI (March, 1961), 553-561, and "Unit System of Ownership," *ibid.*, (April), 662-670.

45 Pres. Lyndon B. Johnson, State of the Union Message, Jan. 8, 1964, as quoted in the daily press.

46 Cf. Will Lissner, "Paupers: One Tenth of Our Nation," *The Catholic World*, CXCVIII (1963-64), 357-364.

demand that public authorities "give more attention to the less fortunate members of the community..."⁴⁷

Pope John, with his international outlook, was aware of the development of many new nations and their overthrow of colonialism, but he considered it "especially appropriate that today, more than heretofore, widespread private ownership should prevail..." He added that this has been done "in some nations with developed social and economic systems."⁴⁸ It is encouraging, on these very lines, to read of the South American Bishops who are making special efforts to distribute diocesan property, not needed or being used, to the landless poor. In these countries, it is hoped that the state will also find ways to distribute surplus property and unneeded land to the poor. Along with these programs of both church and state must be introduced a program of education to the use of land.

DISTRIBUTION AND POVERTY

There may be those who from the statements of Pope John XXIII as well as those of his predecessors, will feel that ownership is the cure for poverty with its accompanying delinquency, ignorance, and immorality. The solution is far too simple for a complex situation. In many cases ownership is but one of the effective means to eliminate the sad effects of marginal or sub-marginal living. Lately I have been intrigued by the statements of Oscar Lewis in the first copy of *Trans-Action*. He writes in part: "The elimination of physical poverty as such may not be enough to eliminate the culture of poverty which is a whole way of life. One can speak readily about wiping out poverty; but to wipe out a culture or sub-culture is quite a different matter."⁴⁹

The problem of poverty is enormous and complex and the mere bestowal of property or ownership hardly comprises a solution. The bathtubs of the large housing developments of the early forties became the storage place of coal or wood, or they were removed and sold by the tenants. The latest single example of

47 *Pacem in Terris* (New York: America Press, 1963), par. 56.

48 *Mater et Magistra*, trans. Gibbons, par. 115.

49 "The Culture of Poverty," *Trans-Action*, I (Nov., 1963), 17.

enabling the poor to utilize property conferred upon them, is to build the bathtubs into the floor! Bathtubs are merely an isolated reference but may point up the complexity of helping the poor. As Pope John so clearly states, the dignity of the human person necessitates, and "the nobility inherent in work, besides other requirements, demands 'the conservation and perfection of a social order that makes possible a secure, although modest, property to all classes of people.'"⁵⁰ Aware also that the new nations will have the problem of poverty and that old nations can and should help, Pope John spoke the following words:

Considering the wondrous growth of modern transportation facilities, one can no longer say that hunger and the malnutrition prevalent in certain regions are due solely to the lack of available natural resources; for these resources abound in other regions. What is lacking is intelligent and willing organization and coordination, capable of insuring a fair distribution of resources. Then, too, the developing nations must be taught to make full use of their own resources.⁵¹

CONCLUSION

Speaking to a pilgrimage of workers from Barcelona, Spain, on August 7, 1963 Pope Paul VI concluded his speech with the words which also conclude this paper:

We have recalled these words — and we would have cited many others — that you might know how much the Church, how much the Pope, loves you and desires your prosperity, temporal as well as spiritual. Carry always in your heart the assurance that the Church loves you, remain united and disciplined under the guidance of your archbishops and leaders, love your country and your work...⁵²

50 *Mater et Magistra*, trans. Gibbons, par. 114.

51 Message to the world, delivered during an audience with delegates to the Special Assembly for Men's Rights to Freedom from Hunger, March 14, 1963, in *The Pope Speaks*, VIII (1962-63), 389.

52 In *The Pope Speaks*, IX (1963-64), 188.

"MATER ET MAGISTRA" IN AN AGRICULTURAL SOCIETY

ALBEUS CHAMBERLAIN, O.S.F.

The treatment of farm problems in *Mater et Magistra* is probably more thorough than in any other papal social encyclical. Some have called it the Agricultural Encyclical. It is an exceedingly difficult task to treat agricultural problems on a world scale; however, it is a safe generalization that agriculture is in trouble throughout the world. Certain positive directives for the correction of these problems are suggested by Pope John XXIII, "directives which remain valid whatever may be the situation in which one labors. This presupposes, obviously, that the directives will be applied in the manner and the degree that circumstances permit, suggest or even flatly demand."¹

While dealing with the many problems in agriculture and indicating certain directives, it is obvious that the people's Holy Father is keenly aware that these are not cold economic factors to be dealt with apart and aside from man with his hylomorphic composition. Even a cursory reading of the encyclical will point up references to man as an individual with a very certain origin, nature and destiny. The dignity of agricultural labor and its moral dimensions are highlighted. The development of the human personality in all its aspects, and the need for initiative are stressed.

It is Our opinion that farmers themselves as the interested parties ought to take the initiative and play an active role in promoting their own economic advancement, social progress

1 Pope John XXIII, *Mater et Magistra*, ed. Donald R. Campion, S.J. and Eugene K. Culhane, S.J. (New York: America Press, 1961) par. 126. The paragraph numbers in the body of this paper refer to this edition.

and cultural betterment. These workers can readily perceive and appreciate the fundamental nobility of their work. It is carried on in the majestic cathedral of nature. It constantly deals with plants and animals, whose life is inexhaustible in its modes of expression, inflexible in its laws, rich in allusions to God, the Creator and Provider. (144)

... It is also a work characterized by its own moral dimension. For it demands of the farmer a capacity for orientation and adaptation, patience in the face of an uncertain future, a sense of responsibility toward the demands of the task at hand, a spirit of perseverance and initiative. (145)

In farm work the human personality finds many aids to self-expression, self-development and cultural enrichment. Therefore, the farmer should consider his work as a vocation and a mission. Moreover, he ought, as it were, to consecrate his labor to God, whose Providence directs all events to man's salvation. He ought finally to accept the assignment to elevate himself and others to a higher level of culture. (149)

The true basis of our national prosperity is scarcely farming or any other occupation, rather it is the Christian individual and social virtues. Nor is material gain the best driving force behind our economy. Man should dominate over material things, not vice versa. Human labor should draw capital to itself and place it at the service of the common good. It is not without reason that the dignity of man and the importance of spiritual values are put forward in *Mater et Magistra*. Materialism in its most diabolical form views man without a spiritual and immortal soul, without intelligence essentially distinct from external senses, without liberty properly so called, merely as a transitory phenomenon in the evolution of society.

"No man is an island unto himself," says Thomas Merton. There are certain primary and rather evident manifestations of man's need for society and tendency toward it. Man more than any other animal is dependent on the cooperation of others for his physical existence. In the development of this spiritual nature

he is likewise dependent on others. Speech itself was considered by Aristotle and Aquinas as a sufficient sign of man's natural sociality.

A recently published pamphlet shows how private citizens, active in various voluntary associations, economical, social, cultural and political, make their influence felt on the American image which is presented to the world.² One does not have to look far to see evidences of this general movement toward association today. Pope John was quick to note the need for this: "... for today almost nobody hears, much less pays attention to, isolated voices." (146) The pope sees the need for association as a vital need in agriculture: "This is especially so where family-type farms are involved. Rural workers should feel a sense of solidarity one with another, and should unite to form co-operatives and professional associations." (146)

The pope, however, hastens to point out that these organizations must be governed by moral and judicial principles.

If the Holy Father does not deal exclusively with the individual apart from the society in which he lives, neither does he treat of man as an individual and social being apart from the problems which confront him.

In the encyclical he expresses concern because rural dwellers leave the fields because nearly everywhere they see their affairs in a state of depression, both as regards labor productivity and the level of living of farm populations. (124)

He goes on to show how Christian principles, if properly applied, can help rural people so "that tillers of the soil may not have an inferiority complex, but rather may be persuaded that also in a rural environment they can assert and develop their personality through toil and at the same time look forward to the future with confidence." (125)

For particular problems in the agricultural field one is perhaps inclined to turn more to the emerging countries. But with closer examination the pope's observations are pertinent to the relatively low standard of living existing in many family-farms in

² *The Mid-Century Challenge to U.S. Foreign Policy* (New York: Doubleday, 1959).

the United States. This is to a great extent the result of imbalance in the economy. Agriculture in the United States today is in the process of a great revolution. Fr. Vizzard S.J., director of the National Catholic Rural Life Movement, points out that increased productivity in the U.S. results partly from these factors:

- (a) application of machine and electrical power;
- (b) better feeding and breeding of livestock;
- (c) new crop varieties, chemicals and fertilizers.³

But can these be considered as blessings when machinery has replaced millions of laborers and the fewest ever, 15.6 millions, are on the farms? The output per man-hour on U.S. farms shows an increase three times that of any other industry over a two-year period, yet farm income fell over 4.5 billion dollars over the same two-year period.

These factors of imbalance are partly responsible for the migration from farm to city. The number of present unemployed equals the number of people of working age who left the land in the last ten years. The movement to the larger towns and cities in this country but reflects a general world trend. This creates complex problems, human problems which were of great concern to the Holy Father. He lists some other factors which cause this movement:

Nevertheless, We think that the shift from farming to other productive sectors is often due to a variety of factors over and above those directly linked to economic development.

Chief among these factors may be listed a desire to escape from an environment considered as confining and devoid of prospects; the longing for novelty and adventure that has taken such a hold on the present generation; greed for quickly amassed riches; a yearning and thirst for a freer way of life and enjoyment of the comforts that more heavily settled areas and urban centers commonly afford. But it is undoubtedly true also that one of the motives behind this shift is the fact

³ James L. Vizzard, S.J., "The Farm Problem: Analysis and Answers," *Social Order*, XII (May, 1962), 209-219.

that the farm area, almost everywhere, is a depressed one — whether one looks at the index of productivity of the labor force or the standard of living of farm populations. (124)

Projecting this on the U.S., one notes that the annual farm income per person is only two-thirds of the average annual factory income. Thirty-six per cent of the farm families have incomes of two thousand dollars or less. This means that their standard of living lags behind. One-third of the farms have no telephones. Two-fifths of the farms are without water. There is a lack of adequate library, hospital and other facilities. Why should the living standards of this sector lag behind when four out of every ten jobs in the United States have their origin in the products of the land?

Mater et Magistra gives special attention to the problems of imbalance in the various sectors of production. But the encyclical is no mere litany of woes — it is above all a constructive document. Thus the pope points out the importance of the development of rural areas as part of the solution for imbalance.

It is above all indispensable that great care be taken, especially by public authorities, to insure that the essential public services are adequately developed in rural areas: good roads, transportation, means of communication, drinking water, housing, health facilities, elementary education, technical and professional training, provision for the practice of religion and for recreation, and finally, a good supply of these products needed to insure that farm homes are furnished and equipped to be run on modern lines. (127)

With regard to regional imbalance Thomas J. Bergin remarks that there should be no reason why all segments of a nation would have to develop at the same rate at any one time.⁴ But the differential should not exist over a long period of time. Listed among the elements causing this imbalance is technological innovation in agriculture and manufacturing. Mr. Bergin warns that these

⁴ Thomas J. Bergin, "Regional Imbalances," *Proceedings of Symposium on "Mater et Magistra"* (South Bend, Ind.: Notre Dame University, 1962), p. 14.

factors will continue and will create problems for some time to come unless some action is taken now. Pope John points out the spirit of this action:

Among citizens of the same country there often exists a marked socio-economic inequality. For the most part, this follows from the fact that some live and work in areas that are more affluent than others.

When this situation obtains, justice and equality demand that public authorities try to eliminate or reduce such inequality. To accomplish this, they should see to it that the underdeveloped areas are provided with all essential public services. These services ought to match in kind and extent the locally prevailing norms and insofar as possible conform to the national standards of living. Moreover, a suitable socio-economic policy should be formulated to provide carefully for the supply of labor, the dislocation of population, wages, taxes, credit, investments and especially expanding industries. (150)

In the United States agricultural technology often results in overproduction and unemployment. The lack of attention to agricultural technology may well be the problem in other regions of the world. A balance should obtain among all the sectors of production. The amount of help that the agricultural sector should receive should be assessed in terms of the economy as a whole. In a technological society, agriculture cannot dispense with industry, nor industry with agriculture. Both should join forces in working for individual and institutional reform according to the norms of social justice and charity. This balanced development is stressed by Pope John:

In addition, the economic systems of nations ought to be developed gradually and a balance maintained among all sectors of production. That is to say, agriculture should receive special help, in order to permit it to use the newly-devised methods of production, types of farm management and cultivation that the economic system as a whole allows or requires. As far as possible, all these innovations should be

introduced in agriculture as much as in the industrial and service sectors.

In this way, the agricultural economy comes to absorb a larger amount of industrial goods and to demand a higher quality of services. In turn it offers the other two sectors and to the whole community products which best meet in quality and quantity the needs of the consumer. In this way, it contributes to the stability of the purchasing power of money — a very helpful factor in the orderly development of the entire economic system. (128-129)

Another area of cooperation between industry and agriculture is alluded to by Pope John when he refers to the establishment of rural industries in farming communities. Feed, fertilizers and other agricultural raw materials can be produced economically in the areas in which they are needed. In the smaller towns the simpler tools for farming can often be produced economically because of relatively low overhead and the abundance of labor.

The cooperative systems, of which this writer shall treat later, are operating effectively in rural towns and villages throughout many European countries. The dairy industry in southern Ireland is a case in point. In this case industries connected with dairying are fluctuating and are providing great employment opportunities for the farm community. This offers many benefits to the workers and to the farmers. Relatively large families can live comfortably on small farms with the additional income from industry. Much of this income too is kicked back into schemes for the improvement of the homes and farms. These cooperatives also operate stores where farm and household goods can be purchased conveniently and at low rates. Many of the dairy cooperatives operate model farms. These provide various services for the farming community and in general help stimulate initiative. This area of southern Ireland is noted for its interest in the promotion of rural organizations. It was here that the first branch of *Muintir na Tire* was formed by Reverend Canon Hayes. One would think that this organization deals exclusively with farming problems, but such is not the case. The cultural aspect is much in evidence in the sponsoring of drama festivals, public speaking contests, and frequent

social gatherings. The Manifesto of the National Catholic Rural Movement in Southern Australia notes the importance of cooperatives in the solution of agricultural problems.

When we find Australian farmers staggering under the same overdrafts which once crippled them, and when we see young men hungering for land and the means to work it, the N.C.R.M. can at least consider the possibility of establishing credit unions and farming communities which have been so successful abroad. When we find our farmers laboring under disabilities of marketing their goods and securing elementary justice, middlemen growing rich, and farmers heading the list of insolvencies, the N.C.R.M. can at least consider how cooperatives could give the security they give in other countries when we see farmers losing heart, and whole families being forced from their ancestral homes to join in the drift to the city, where so many are lost, not only to the land, but to God. Their fellow Catholics cannot stand by idle.⁵

The movement toward cooperation is one of prime importance in the encyclical.

One should remember that in agriculture, as in every other sector of production, association is of vital need. This is especially so where family-type farms are involved. Rural workers should feel a sense of solidarity one with another, and should unite to form co-operatives and professional associations. Both types of organization are quite necessary if farmers are to benefit from scientific and technical progress in methods and production. The same is true if they are to contribute effectively toward maintaining prices for their products or if they are to attain an equal footing with other economic and professional classes, which are likewise usually organized. Then, too, if farmers organize they can exercise an influence on the conduct of public affairs, proportionate

5 "Australian Catholic Rural Movement," *The Catholic Leader* (Brisbane), as quoted in *Catholic Mind*, XL (Oct., 1942), 16-20.

to their status. For today almost nobody hears, much less pays attention to, isolated voices. (146)

Aside from the material aspects of such cooperative action, we might note that great scope is provided for the exercise of the social virtues. If the spirit of Christian charity is applied, co-operators will respect each other's opinions, will seek to get along with each other, bear up under criticism, subdue jealousies and stop petty bickerings. Viewed in this light cooperatives do more than build up material fortunes of the cooperators, they build men.

History shows that cooperative action often occurs when there is an imbalance between the agricultural and industrial sectors. For U.S. farmers, the years between the Civil War and the Spanish American War constituted a difficult and confusing era. During this period the relative importance of agriculture, which had been the American way of life for centuries, was being relegated to a poor second place by the rapid progress of the industrial revolution. Agriculture was undergoing a change also internally. The Northeast was separated from the newer West. The farmers tried to meet the problem through organization. As to the ultimate success or failure of this movement, this is a question for the historian. As to the degree in which this imbalance is prevalent today, this is a question for the economist. One thing, however, is certain: where economic imbalance does exist many problems arise. In the face of these difficulties man will eventually move one way or the other. If he is to move in the proper direction he must be guided by the principles of Christian social justice.

The knowledge that Christian principles of social justice as put forward in *Mater et Magistra* are being discussed and put into practice in many regions, is encouraging. Douglas Hyde tells us how the encyclical influenced the character of the International Catholic Rural Life Conference held in Los Teques, Venezuela.⁶ *Mater et Magistra* provided the congress with its title and theme, and enabled those attending to tackle rural problems with greater certainty and enthusiasm. As the Venezuelan minister for agricul-

6 Douglas Hyde, "Mater et Magistra in Latin America: First the Land," *Commonweal*, LXXV (Dec. 22, 1961), 334-336.

ture, Dr. Landinez, addressed the congress, he drew frequently from the principles of *Mater et Magistra*. Three special commissions were set up by the congress; these were concerned with family life and education, industry and agriculture, and cooperatives. It was from the last of these that immediate results were obtained. It was decided to establish a federation of Venezuelan cooperatives and credit unions. Later a Catholic college was established in Costa Rica for instructing people from all over Latin America in the work of credit unions, and producers' and consumers' cooperatives.

Closely connected with the idea of cooperatives is Pope John's concern for the family-farm.

But if we hold to a sound natural, and even more so a Christian concept of man and the family, we are forced to adopt as our ideal of a farm unit especially a family-type farm, one that resembles a community of persons, whose inner relations and structure conform to the standards of justice and Christian teaching. With this in mind, we should exert every effort to realize this ideal as far as circumstances permit. (142)

The preservation of the family farm will help to correct the imbalance between scientific and spiritual progress. With increased scientific progress man generally has not shown the ability to develop spiritually. But Pope John is not alone in pointing out the importance of "the family-type farm." In his address to the National Federation of Italian Farmers in 1946, Pope Pius XII had said:

From the fact that your life-work is so profoundly and at the same time so generally and completely based upon the family, and therefore so fully in conformity with the order of nature, arises the economic strength, and in critical times, the capacity for resistance with which you are endowed. . . . Finally, the stability of your family life is the reason of the indispensable function you are called upon to exercise as the font and bulwark of unsullied moral and religious life, as

well as the reservoir of men, healthy in mind and body, for all the professions, for the Church and for the State.⁷

But by family-farming is not meant subsistence farming. Pope John was too much aware of "the growing interdependence of men" to advocate subsistence farming. The farming community could not subsist today without industry as industry could not without the farmer. In fact farmers are among the biggest customers of the major industries. On the other hand, the availability of cheap food is recognized. Only twenty cents of the consumer's dollar is spent on food in the United States. It is only when man has an adequate supply of food that he can devote his time to the other professions.

The role of government in agriculture has led to a great deal of controversy. In any consideration of the application of the pope's directives we must refer to the encyclical: "...directives which remain valid whatever may be the situation in which one labors. This presupposes, obviously, that the directives be applied in the manner and degree that circumstances permit, suggest or even flatly demand." (126) The position of Pope John is perhaps best described as a middle course between laissez faire and socialism. This position seems evident from the following:

In view of the special nature of agricultural products, farm prices should be protected with the help of some of the many devices which economic experts have discovered. It is very desirable that such regulation be primarily the work of interested parties; supervision by public authority, however, cannot be dispensed with. (137)

Individual freedom and initiative are stressed while the duty of the state in protecting the common good is clearly put forward. These forces cannot work against each other. The expansion of the state should increase rather than decrease individual freedom; it must encourage rather than eliminate private initiative. Tyranny appears when private initiative is absent. Unscrupulous men exploit the weak where the state fails to act in economic affairs.

7 Pope Pius XII, "The Life of the Farmer," *Catholic Mind*, XLVIII (July, 1950), 442-443.

While everyone agrees that the United States is overproducing in a few things, everybody does not agree as to how to bring the supply down to a more desirable level.

Charles F. Brannan answers the question this way:

... When we come down to the final analysis of a situation in which our country is capable of producing more than it absorbs in normal channels of trade and commerce, then, in my opinion, history has told us that the government must step into the operation of marketing and production. After all, the government isn't somebody over there. I am a part of it, and each and everyone of you is a part of it. Whether or not you get good government in agriculture or anything else, depends upon whether or not you supply it with good participation at your level. So let's not separate ourselves from our government and say that it is something bad that I have nothing to do with. Finally, I think if we ask our government to provide an opportunity for orderly marketing of our farm products at reasonable prices in the market place, then farmers should not hesitate to accept reasonable regulations or controls of either their production or their marketing. This has been the philosophy of our government ever since the AAA; nobody has attacked it forthrightly and I don't think they will in a long time.⁸

If it is the duty of every Catholic to put into effect the teachings of Pope John, so much the more it behooves every Franciscan to do so. We Franciscans have the means — the Third Order Secular. We must direct the Tertiaries to come to grips with "problems concerning land, the problem of industrialization, the problem of housing, the problem of unemployment, the problem of education, and the problem of the health of the people."⁹

Perhaps during the discussion period which follows, we of the

8 Charles F. Brannan, "Agriculture in an Uneasy World," *Agriculture in an Uneasy World*, a feature of Michigan State University 1961 Farmers' Week, p. 12.

9 From a speech by Cuba's Fidel Castro.

First and Third Orders of St. Francis might consider ways and means to help the members of the Third Order Secular implement the teachings of *Mater et Magistra*.

RELATIONS BETWEEN STATES: INTERNATIONAL COOPERATION

OWEN J. POLLARD, O.F.M. CONV.

In the 1964 commencement address at Holy Cross College President Johnson drew the following comparison.

Last year, within 6 months of each other, two of the great men of this century passed from this earth: President John F. Kennedy and Pope John XXIII. They both left a world transformed by their triumphs and lessened by their leaving. They both handed on a heritage of hope, a vision of the future which will occupy the thoughts and labors of men for generations yet to come.¹

In this paper we will be interested in Pope John and President Kennedy. As Christians and as human beings we will consider the thought of Pope John XXIII on international cooperation, as Americans we will follow the spirit and dedication of President Kennedy and indicate some of his programs which implemented the thought of Pope John.

The fundamental thought in Catholic social doctrine revolves around the human person. We read in *Mater et Magistra*: "The fundamental principle in this doctrine is that individual men are of necessity the foundation, the cause and the reason for the existence of all social institutions, insofar as men are social by nature and have been raised to the level of the supernatural realm."^{1a}

1 Pres. L.B. Johnson, "Building a Great World Society," *Department of State Bulletin*, L (June 29, 1964), 990-992.

1a Pope John XXIII, *Mater et Magistra*, ed. Donald R. Campion, S.J. and Eugene K. Culhane, S.J. (New York: America Press, 1961), par. 219. Henceforth referred to in body of paper as MM with paragraph number.

Consequently, no matter what programs are adopted in international affairs, they must begin, revolve around and terminate with the human person.

Proximately, the diplomats are the chief instruments in international affairs; remotely, all human beings share in some way as their brother's keeper since all belong to the same human family and many partake of the same Christian family. The papal social doctrine then on international cooperation is meant for all human beings, Christian and non-Christian.

According to *Pacem in Terris*² the relations between diplomats or all human beings acting in an international capacity are to be guided by the moral law, truth, justice, active solidarity, freedom and interdependence. A consideration of each of these aspects of church social doctrine with some particular applications of American policy can be of immense service in bettering the relations between states.

MORAL LAW

There is no doubt about the meaning of the following statement in *Pacem in Terris*: "Order between political communities must be built upon the unshakable and unchangeable rock of the moral law, made manifest in the order of nature by the Creator Himself and by Him engraved on the hearts of men with letters that may never be effaced." (85) We have confirmation of this statement in St. Paul's letter to the Romans 2:14: "When the Gentiles who have no law do by nature what the law (positive law of the Jews) prescribes...they show it written on their hearts and their conscience tells them..." While there is no doubt that the relations between men and nations must be built on the natural moral law, there is much confusion about the meaning, extent and application of this natural moral law. Many of the difficulties are more speculative than practical.

In the speculative realm there is much discussion about the origin of the natural moral law. Some say that the natural moral

² Pope John XXIII, *Pacem in Terris* (New York: America Press, 1963). Henceforth referred to in body of paper as PT with paragraph number.

law proceeds from the intellect; others hold that the will has primacy. The consequences in practical life from a close following of one or other of these schools of thought about the natural moral law are sometimes disastrous. The extreme position of those following the primacy of the will has led to dictatorships or state control. In common language this is sometimes represented by the slogan: "Do what I say because I said so, not because it is right." The extreme position of those following the primacy of the intellect has led to abstractionism, that is, a set of regulations and rules which do not apply to everyday life. Here the common man would say: "Do what I say because it's the rule." Men of importance who would stress primacy of the will are Scotus, Occam, and Suarez. Those in the school of the primacy of the intellect would be St. Thomas, Albert the Great, Cajetan, and Robert Bellarmine. Since the Church doctrine is given in Thomistic terms we will explain his position.

There are differences of opinion even on the meaning of the natural moral law according to St. Thomas. Here we propose the following as a definition of the natural moral law according to Aquinas: Natural law is the proposition of practical reason in conformity with man's natural inclinations to his proper end and expressed by natural reason, which is a participation by man of divine reason ordering all creatures by their respective inclinations to their proper end. There are three elements in this definition: natural inclinations, faculty of reason, and prescription of reason. And all of these are referred to as a participation of the eternal law.³ The Creator engraved an order on the hearts of men. This order is known and expressed by man's reason. This expression of the order in man by man's reason is the natural moral law which will guide political communities in international cooperation.

It appears that these speculative difficulties in reference to the natural moral law will continue in the future as they have in the past. Man as a limited being cannot expect to give solutions to all the intricacies of reality. Speculative difficulties will always

3 S. Bertke, *The Possibility of Invincible Ignorance of the Natural Law* (Washington, D.C.: The Catholic University of America, 1941), p. 18.

remain with us. Even though there is disagreement on the origin, nature, and definition of natural moral law there is much agreement on how men should live. The Universal Declaration of Human Rights passed by the UN in 1948 is an obvious example of how human beings can determine a way of life for themselves. A close reading of this declaration will show a remarkable similarity to the rights and duties of man as listed in *Pacem in Terris*. There is no intention here to leave the impression that common sense alone will provide a sufficient norm for human beings living in society. Both speculation and common sense are necessary to have a suitable life plan. We need principles, but we should not forget that they have to be applied; in our application we should not forget the principle. Neither speculation nor common sense alone are sufficient to live a well-ordered human life.

Besides the two trends of thought which emphasize the primacy of the intellect or the primacy of the will, today we have the existentialist involvement. The existentialists attacked Hegel and his Universal Philosophy, which Kierkegaard referred to as "the System."

But what is more significant is their reason for rejecting the Hegelian synthesis: it was a deep antagonism toward any explanation of the world in terms of abstract reason and a strong bias toward the claims of the existing individual. The term 'existing individual' as used by Kierkegaard and his existentialist followers refers not so much to a universal concept of human nature as to a factual entity: a particular individual engaged in the task of living his life. The existing individual is the starting point of existentialist philosophers, and it is his problems that engage their energy. Not that they, in the Hegelian style erect a system into which he can fit comfortably; instead, they undertake a psychologically oriented study of his inner life.⁴

Thus the existentialist is not concerned with the primacy of the in-

4 N. N. Greene, *Jean-Paul Sartre, the Existentialist Ethic* (Ann Arbor, Mich.: University of Michigan, 1960), p. 5.

tellekt nor with the primacy of the will. He is interested in the individual existing at this moment in his own situation.

The existentialists also hold that existence is prior to essence. There is no rationally intelligible human type which each individual is obligated to realize. Thus there is no rational law for the existentialist as we understand the same in Thomistic thought. Yet there is a note of confidence in the existentialist mind.

The distance forever between the individual and his goal thrusts upon him the necessity of choice, and for these free choices the individual himself is responsible. Individual responsibility means in this context that there is no authority for the rightness of a decision which can serve as its justification, and that the individual must bear the weight of his freedom in solitude.⁵

The existentialist again reminds us of a danger to our human situation.

Escape from freedom, while not strictly possible because of its central role in human reality, is a constant temptation. It takes the form of what might be termed a flight from self-consciousness into an illusory security. Hegel found security in his system, which assigned to each individual his place and duty within the perspectives of world history. Other less exalted 'systems' in which the routine of daily life holds a preeminent position, are the appropriate place of refuge for less philosophic individuals. Instead of flight the existentialist advises affirmation of life and reconciliation with oneself.⁶

The existentialist then emphasizes the important existing individual who is totally responsible for what he makes of himself in his given environment. The existentialist individual does not seek refuge in a system of rules, be they a product of the intellect or will, but he affirms himself in his own situation and is absolutely responsible for his own choices.

⁵ *Ibid.*, p. 9.

⁶ *Ibid.*

We find trends of existentialism in *Pacem in Terris*: "It is not enough to be illumined with the gift of faith and enkindled with the desire of forwarding a good cause; it is also necessary to take an active part in the various organizations and influence them from within." (147) The existentialist demands involvement; so does the encyclical. This active spirit is again emphasized in *Pacem in Terris*: "... Our children must not take the position that they can relax and feel satisfied with objectives already achieved." (155) Yet a word of caution: "It must be borne in mind that to proceed gradually is the law of life in all its expressions. Therefore, in human institutions, too, it is not possible to renovate for the better except by working from within them, gradually." (162)

Father Thurston Davis notes this existentialist trend in the encyclical *Pacem in Terris*.

Moreover, we should not fail to note in the encyclical an undeniable existential strain, evident in its taut style and in the very manner in which principles are deployed and hints are dropped. This does not mean that old 'essentialist' truths are played down; in fact, they are put on display here with enthusiasm and pride, almost as though the Church were unfurling a great banner on which is written the rational charter of human rights and freedoms. However, suffusing these old truths there is a fresh sense of respect for history, contingency, change, adaptation to change.⁷

TRUTH

The natural moral law is a guide for relations between people of nations. The maintenance of truth between these peoples is a particular expression of this natural moral law. *Pacem in Terris* specifies several areas where truth is to be maintained. It is true that all political communities are of equal natural dignity; (89) inequalities must never be held to excuse any man's attempt to lord it over his neighbors. (87) Truth also calls for elimination

⁷ Thurston Davis, S.J., "Pope John Opens New Doors," in *Pacem in Terris* (New York: America Press, 1963), p. 72.

of every trace of racism. Truth demands that various media of social communications be used with serene objectivity. (90)

These few statements in reference to truth in international relations are far-reaching. How many have been the problems in world history when one race claimed superiority over another race. How many economic and political problems have arisen because the stronger nations refused to recognize the equal dignity of smaller nations. There is, however, nothing wrong for a country to manifest its good points around the world while this is done with serene objectivity. Propaganda should be true.

JUSTICE

In conformity with the natural moral law nations of peoples are obliged to practice justice. "Relations between political communities are . . . to be regulated by justice. This implies . . . recognition of mutual rights, the fulfillment of their respective duties." (PT, 91) More specifically, political communities have the right to existence, self-development, to the means necessary for self-development, to play the leading part in the process of their development, to their good name, to due honors. From which it follows that they have also the corresponding duty of respecting these rights in others and of avoiding any act of violation. (92) Thus each political community should play the leading role in its own development, while other nations have the obligation of respecting that growth. At the same time each political community would have to respect the same right in all other nations.

But what should be the reaction when the rights of one or other nation are violated? In *Pacem in Terris* we read: "... Disagreements must be settled not by force, nor by deceit or trickery, but by a mutual assessment of the reasons on both sides of the dispute, by a mature and objective investigation of the situation, by an equitable reconciliation of differences of opinion." (93) As is obvious, this prescription is in accordance with the rational nature of man. Disagreements are to be investigated. Both sides have a story. The rattling of nuclear warfare without consultation is a child's answer to a man's problem.

Another topic considered in the field of justice is the rights

of minority peoples. Historical examples here are those countries of Europe which were divided after the wars with different ethnic groups remaining in one country. Pope John gives us this principle: "... Justice is seriously violated by whatever is done to limit the strength and numerical increase of these minority peoples." (PT, 95) And again: "... The demands of justice are admirably observed by those civil authorities who promote the natural betterment of those citizens belonging to a minority ethnic group." (PT, 96) While the Holy Father stands up for the minority groups he also gives them a word of caution:

... These minority groups ... are often inclined to exalt beyond due measure anything proper to their own people ...

Reason rather demands that these very people recognize also the advantages that accrue to them from their peculiar circumstances. ... Through these dealings they can gradually enhance their own vigor ... This, however, will be true only if they know how to act as a bridge ... and not a zone of discord. (PT, 97)

ACTIVE SOLIDARITY

The task of communication is ever more necessary today for better and more effective international relations. Ignorance and prejudice with their dire consequences are the result of the lack of communication between diplomats and others involved in international affairs. In *Pacem in Terris* we read: "... The universal common good requires that in every nation friendly relations be fostered in all fields between the citizens and their intermediate societies." (100) "They (human beings) have the right and duty, therefore, to live in communion with one another." (100)

How well, for example, does our American policy compare with this right and duty of communion with all peoples? The human person is the beginning and end of social activity. Does our American policy benefit or hinder the human beings of Red China, Russia, and Cuba? At this moment political communion is non-existent or at least merely cordial. Perhaps this is as it should be. But this does not prevent other American societies

from communicating with the Red Chinese, Russians, and Cubans. To fulfill this duty of communion with all citizens of the world we would propose trade with Red China, Russia, and Cuba. This trade need not be economic yet this would not categorically be excluded. The various American cultural societies could humbly ask the Chinese to teach us the secret to their strong family ties, their respect for elders and their undying support of the natural law. The Russians could be asked to tell us about the great Russian musicians, artists, and scientists. The Cubans could inform us about the ways and customs of Latin American people, often a mystery to most North Americans.

As interested human beings and as Americans we cannot allow the suffering and hardships of the millions of people in these countries to continue. We must extend every effort in helping them help themselves. There is little difference in the heart of a mother who sees her son killed or starved, be she Chinese, Russian, Cuban, or American. Now more than ever is the time for all of us to realize the solidarity of the human race. Now is the time to see that we have a common human nature and that our individual national traits can serve to perfect our notion of a human person, a mystery which no human being understands. If we are to build trust between nations we must have more communication. Pope John states: "The fundamental principle on which our present peace depends must be replaced by another, which declares that the true and solid peace of nations can consist not in equality of arms, but in mutual trust alone." (PT, 113)

Men around the world are concerned about a nuclear holocaust. No nation would like to see its people and institutions destroyed. A reference to nuclear armaments is made in *Pacem in Terris*: "Justice, right reason and humanity, therefore, urgently demand that the arms race should cease; that the stockpiles should be reduced equally and simultaneously by the parties concerned; that nuclear weapons should be banned; and that a general agreement should eventually be reached about progressive disarmament and an effective method of control." (112) Responsible people are working toward this disarmament. In the annual report of the UN we read: "Since March 1962 the establishment of the Eighteen

Nation Disarmament Committee, which has been meeting in Geneva continuously since then, has provided an instrumentality for a comprehensive approach to the problem of disarmament without the impediment of disagreement as to which aspects should be given priority in discussion.”⁸ While there has not been much success in the disarmament talks at least the door has not been closed. We find comfort for these patient men in *Pacem in Terris*:

In the highest and most authoritative assembles, let men give serious thought to the problem of a peaceful adjustment of relations between political communities on a world level — an adjustment founded on mutual trust, on sincerity in negotiations and on faithful fulfillment of obligations assumed. Let them study the problem until they find that point of agreement from which they can commence to go forward towards accords that will be sincere, lasting, and fruitful. (118)

FREEDOM

Just as there is freedom among individuals there should also be freedom among nations. Each nation has rights and duties of its own. Pope John states that “cooperation should be effected with the greatest respect for the liberty of the countries being developed, for these must realize that they are the principal artisans in the promotion of their own economic development and social progress.” (PT, 123) A definite amount of freedom is necessary if a nation is to become responsible for itself. Oppression by other nations does not allow the oppressed to develop to maturity. Pope John says: “... No country may unjustly oppress others or unduly meddle in their affairs. ... All should help to develop in others a sense of responsibility, a spirit of enterprise and an earnest desire to be the first to promote their own advancement in every field.” (PT, 120)

Nearly every election year in the U.S.A. brings cries against foreign aid. The Catholic social doctrine, however, favors foreign aid: “The solidarity which binds all men and makes them mem-

⁸ Richard N. Swift (ed.), *Annual Review of UN affairs, 1962-63* (New York: New York University Press, 1963), p. 3.

bers, in a sense, of the same family requires that nations enjoying an abundance of material goods should not remain indifferent to those nations whose citizens suffer from internal problems that result in poverty, hunger and an inability to enjoy even the more elementary human rights." (MM, 157) The message is clear. Foreign aid is a necessity for the better developed countries. The solidarity of the human race demands such aid.

The Annual Review of the UN gives us some facts worthy of serious consideration:

The shocking element in the World Social Report was its melancholy conclusion that there had been few real improvements in levels of living throughout most of the world. After fifteen years of sustained effort by multilateral and bilateral agencies, the Report observes that increasing rates of population growth coupled with inadequate economic progress (and complicated by rapid urbanization) have largely cancelled out gains in housing, employment, wages, and personal consumption; in spite of these lagging sectors, however, there had been hard-won progress in health and education.⁹

The amount of social work on a world-wide scale necessary to take care of all members of the human family is frightening. Expanded and extended efforts will be needed by all capable men and women to better the world situation.

Sometimes a criticism of foreign aid is justified when the money expended is wasted. Yet one should recall that all foreign aid is not to the detriment of this country. The financial situation of the Association for International Development for 1963 was as follows: "Over-all AID says that \$7 billion was programmed for foreign aid during the last fiscal year.... Of this total, AID estimates that about \$5.7 billion, or close to 81 per cent, was for farm and industrial commodities, materials, products and services supplied by American firms and individuals and for which Americans actually received the dollar payments."¹⁰ Thus our foreign aid is actually keeping some firms and farmers in business.

⁹ *Ibid.*, p. 67.

¹⁰ *Washington (D.C.) Post*, June 28, 1964.

A further word of advice is given to wealthier states. "It is vitally important . . . that the wealthier states, in providing varied forms of assistance to the poorer, should respect the moral heritage and ethnic characteristics peculiar to each, and also that they should avoid any intention of political domination." (PT, 125) World history is full of examples of the improper deeds of wealthier nations in their lack of respect for the moral heritage and ethnic characteristics of poorer nations. The fact of past and present colonialism betrays the political domination for what it is.

INTERDEPENDENCE

From time to time there has been talk of isolationism in international affairs. Isolationism is no longer a possibility. "At the present time no political community is able to pursue its own interests and develop itself in isolation." (PT, 131) Since interdependence is a necessity it is obvious that some type of world authority is needed to guide this interdependence. Pope John states: "...The moral order demands that a public authority be established which is in a position to act in an effective manner on a world-wide basis." (PT, 137) And again: "A public authority, having world-wide power and endowed with the proper means for efficacious pursuit of its objective, which is the universal common good in concrete form, must be set up by common accord and not imposed by force." (PT, 138)

Thus there is no question that there should be a world-wide public authority. This authority should be endowed with the proper means for the efficacious pursuit of its objective. What is this objective? "...The public authority of the world community . . . must have as its fundamental objective the recognition, respect, safeguarding and promotion of the rights of the human person. This can be done by direct action when required, or by creating on a world scale an environment in which the public authorities of the individual political communities can more easily carry out their specific functions." (PT, 139)

An attempt at world authority has been made by the establishment of the United Nations. The chief purpose of this near-120 group of independent nations is to preserve peace and security

around the world. The Charter of the UN clearly reveals the purposes and general nature of the new organization. This remarkable document contains more than ten thousand words, with 111 articles divided into 19 chapters. Article 1 states the broad purpose of the UN: to maintain international peace and security, to develop friendly relations among nations, to achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all, and to be a center for harmonizing the actions of nations. Article 2 declares that the UN is based on the principle of the sovereign equality of all its members. The bulk of the charter is devoted to the provisions creating and controlling the principal organs. These are the General Assembly, the Security Council, the Economic and Social Council, the Trusteeship Council, the International Court of Justice, and the Secretariat.

Catholic social doctrine is in harmony with the general principles of the UN. There is agreement on preserving world peace and security, in solving international problems of a social, economic, cultural, or humanitarian character, in promoting and encouraging respect for human rights and for fundamental freedoms for all, and to be a center for harmonizing actions of nations. Perhaps there would be some qualifications of the second article. The Church social doctrine states that each state has its own natural dignity with its own rights and duties, but it also sees the necessity of each nation cooperating with other nations for the universal common good. Perhaps there would be some qualification of the term sovereignty. There is no room for absolute national sovereignty in Catholic social doctrine. No nation is totally independent from all other nations. The principle of subsidiarity governs the relations between the world authority and the individual nations. "...The relations between the public authority of each political community and the public authority of the world community must be regulated by the same principle (of subsidiarity) ... The public authority of the world community must tackle and solve problems ... which are posed by the universal common good." (PT, 140)

This same notion of subsidiarity was envisioned by the framers of the UN Charter. In article 2:3, all members are to "settle their international disputes by peaceful means in such a manner that international peace and security, and justice are not endangered." This process does not necessarily begin with some organ of the United Nations. Should a dispute arise, the parties are required to, "first of all, seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements, or other peaceful means of their own choice."

There has been much criticism about the UN here and abroad. We cannot justifiably expect such a world organization to function without failure, especially when there does not exist a world view by the citizens of all nations. There are very few individuals who see the unity of the human family and strive to better the conditions of all concerned. Even with this disadvantage there are still wonderful accomplishments in the UN. By its very existence it offers opportunities of settling disputes which arise between the various nations. The small and medium-size nations have a forum for having their voice heard. They can also obtain information not always available elsewhere and can exert a constant public and private pressure on the major powers. The regular channels of diplomacy are augmented by the personal relationships developed within the UN. In the past enemy states would not see one another. In the UN there is always opportunity for consultation.

Pope John supported the UN:

It is Our earnest prayer that the United Nations — in its structure and in its means — may become ever more equal to the magnitude and nobility of its tasks. May the day come as quickly as possible when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights. This is all the more to be hoped for since all human beings, as they take an ever more active part in the public life of their own political communities, are showing an increasing interest in the affairs

of all peoples, and are becoming more consciously aware that they are living members of a world community. (PT, 145)

A man from another type of environment than that of Pope John, Professor Goodspeed of the University of California, has this to say on the world community:

If international agencies become numerous and widespread enough and answer to the needs of enough peoples, there can develop a loyalty to them and to a growing sense of world community of which they are a part. But a sense of belonging to and sharing a part of the life of a wider than national community will not come by legislating or decreeing it or by wishful thinking. There can be no timetable for bringing about the community, which comes first, and the authority, which comes second, in the same general process that has created the individual national state.¹¹

And again: "The United Nations today stands as the only institution that can mirror the opinions of the world and through world opinion forge a common sense of universal justice."¹²

Thus Catholic social doctrine proposes a world authority with effective authority guided by the principle of subsidiarity in relations between this world authority and the participating nations. The principle of subsidiarity is envisioned in the Charter of the UN, yet an effective authority does not exist therein. Perhaps an effective authority will not exist in this world organization until better relations are had between nations. The goal of Catholic social doctrine, however, is clear. An effective world authority is necessary.

One can readily see the similarities between the Catholic social doctrine and the American policy of the Kennedy Administration in reference to the United Nations and international co-operation. There were five goals of our foreign policy in 1963:

(1) Security through strength: to deter or defeat aggression

¹¹ S. Goodspeed, *The Nature and Function of International Organization* (New York: Oxford, 1959), p. 623.

¹² *Ibid.*

at any level, whether of nuclear attack or limited war or subversion and guerilla tactics.

(2) Progress through partnership: to bring about a closer association of the more industrialized democracies of Western Europe, North America, and Asia — specifically Japan — in promoting the prosperity and security of the entire free world.

(3) Revolution of freedom: to help the less developed areas of the world carry through their revolution of modernization without sacrificing their independence or their pursuit of democracy.

(4) Community under law: to assist in the gradual emergence of a genuine world community, based on cooperation and law, through the establishment and development of such organs as the United Nations, the World Court, the World Bank and Monetary Fund, and other global and regional institutions.

(5) Through perseverance, peace: to strive tirelessly to end the arms race and reduce the risk of war, to narrow the areas of conflict with the communist bloc, and to continue to spin the infinity of threads that bind peace together.¹³

Our present Holy Father Pope Paul VI, also had words of praise for the UN. July 11th, 1963, when Pope Paul received U Thant, the Secretary General of the United Nations, he declared:

The Holy See . . . has the highest esteem for this international organization. It considers it as the fruit of a civilization to which the Catholic religion . . . has given its essential principles. It looks upon it as an instrument of brotherhood among nations — a brotherhood which the Holy See has always desired and fostered, and consequently, a brotherhood understood as one which favors peace and progress among men. It considers the United Nations as the developing and constantly improving form of humanity in the historical and terrestrial order.¹⁴

A further indication of the blessings of the Holy See on the UN was the appointment of a permanent observer for the Vatican.

¹³ *Department of State Bulletin*, XLVIII (Jan. 28, 1963), 9-14.

¹⁴ *Osservatore Romano*, July 12, 1963.

Since the Holy See must avoid getting involved in purely political matters, she did not become a member of the UN.

The interdependence between nations is a living reality. Both Pope John and President Kennedy recognized and encouraged this interdependence. A fulfillment of their wishes, however, demands involvement. As Msgr. Higgins, Director of the Social Action Department of the NCWC, wrote:

In the final analysis, however, these problems can only be solved by informed and zealous laymen — laymen who are at once technically competent and adequately instructed in the principles of social ethics and theology and who have a deep and abiding love for the world and are persuaded that their very Christian calling leaves them no choice but to be deeply concerned about the problems with which the world is presently confronted.¹⁵

One interested in becoming involved in international affairs should contact the Foreign Service Institute of the U.S.A. This Institute was authorized by Congress in 1946 and now conducts a program for over 18,000 students. The Institute comprises the school of Foreign Affairs, the school of languages and area studies, and an interdepartmental seminar. Many universities throughout the country are involved in this training course. One could also inquire at the Peace Corps.

CONCLUSION

We have investigated the doctrine of Pope John on relations between states. We have seen that these relations must be built upon the human person. Every human person, whether he be diplomat or world citizen, must be guided by the natural moral law in his relations with other persons. This natural moral law demands truth, justice, freedom, active solidarity, and interdependence in their relations with one another. Further, some instances were given of how President John F. Kennedy regulated

15 George G. Higgins, "The Council and Social Problems," *Social Digest*, VII (Jan., 1964), 10.

American foreign policy according to these principles. Finally, to quote from Pope John:

There is reason to hope . . . that by meeting and negotiating men may come to discover better bonds — deriving from the human nature which they have in common — that unite them, and that they may learn also that one of the most profound acquirements of their common nature is this: that between them and their respective peoples it is not fear which should reign but love, a love which tends to express itself in a collaboration that is loyal, a love that is manifold in form and productive of many benefits. (PT, 129)

FR. FRANCIS KILEY, O.F.M. CONV. — Let me first congratulate Father Owen on a very fine, stimulating and informative paper.

Three areas which I thought were of importance were the following.

First, that the problem of international relations must be considered in the light of the individual human person. While he is not the proximate instrument of international relations (the diplomats are), nevertheless as a remote instrument of these relations he must be aware of the rights and needs of his fellow human beings living in other countries.

One could discuss how the diplomats actually represent their countries. Do they adhere to the principles set down by Pope John, or are they guided by selfish interests without having any regard for justice and charity? How can an individual human person influence the actions of those who carry on diplomatic relations? To be more concrete, how much do we Americans influence the policies of our own State Department?

The second point for discussion of the paper is the practical solutions offered. Pope John seems to depart from what previous popes had decreed, in that he seems to think that due to historical changes which have taken place, the false philosophical teachings of a movement (such as communism) while remaining the same, do not influence the present situation in the same way as they formerly did, and therefore meetings with them for some practical end may now or in the future be considered opportune and useful. Fr. Owen has indicated some practical steps which could be taken.

The third point, and in some ways the most significant, is the philosophical implications of the encyclical. Fr. Owen points out the existentialist overtones of the encyclical *Pacem in Terris*. Existentialism emphasizes the individual existing at this moment in his own situation. The basis of the encyclical is the individual human person who is the reason and cause of all social institutions, subject to rights and duties, but with a valid claim to freedom as a consequence of his very nature.

situation. Pope John says "it is not enough to be illumined with the gift

Existentialism demands involvement in, and not a flight from, the present of faith and enkindled with the desire of forwarding a good cause; it is also necessary to take an active part in the various organizations and influence them from within." As Fr. Owen points out: "The existentialist demands involvement; so does the encyclical."

In Pope John we have a man committed to orthodox Catholic teaching, yet who with great wisdom saw the need of updating the Church and bringing it into the present-day reality, abreast with modern thought, and not afraid to take from it whatever was good and in harmony with the ancient truths of Catholic theology and philosophy. By his stature and example he has committed the Church to a new era, with new dimensions, affirming boldly his faith in the essential goodness of human nature, the efficacy of human reason, the saving power of God's grace, and the guiding light of His revelation.

If we admit that Pope John was influenced by existentialism, should this be surprising or is this in keeping with the present-day renewal and the ecumenical movement in the Church today considered in the light of the changes which are being made in the liturgy, dogma, scripture, and theology?

THE IMBALANCE OF POPULATION AND RESOURCES

GABRIEL BRINKMAN, O.F.M.

In the beginning "God created man in his image. . . . Male and female he created them and God blessed them and said to them: be fruitful and multiply; fill the earth and subdue it" (Gen. 1: 27-28).

For much the greater part of man's time on earth, high birth rates were essential for human survival.¹ Famine, epidemics, floods, droughts, wars, and disease kept the death rate so high that high fertility was necessary if man was to continue to survive and increase on the earth. After untold millenia of human existence the world population at the beginning of the Christian era was somewhere between 200 and 300 million.² By 1650 it had increased to an estimated 545 million.³

Since 1650 the population of the world has been increasing rapidly and at an accelerating pace. In the two centuries from 1650 to 1850 it doubled to 1,171 million; in the next century it doubled again to 2,400 million.⁴ In the thirteen years between 1950 and 1963, 780 million people were added — an increase that is 40% greater than the total in 1650.⁵ Currently the population of the world is increasing about one per cent a year; at this rate the number of people on earth will double every seventy years.⁶

The world population problem consists basically in this: With

1 *Population Bulletin* (Washington, D.C.: Population Reference Bureau), VIII, #4: "Why People Refuse to Face Population Problems," 29. This Bulletin is henceforward referred to as PB.

2 P. Hauser (ed.), *Population and World Politics* (Glencoe, Ill.: Free Press, 1958), p. 30.

3 A. M. Carr Saunders, *World Population* (Oxford: Clarendon Press, 1936), p. 42.

4 *Ibid.* Cf. also United Nations, *Demographic Yearbook* — 1951, p. 103.

5 PB, XIX, #6: "World Population — 1963," 137.

6 PB, VIII, #2: "The Speed Up in Population Growth," 11.

presently available resources and techniques and with those likely to be developed, can the rapidly increasing population of the world be supported in a decently human manner?

The problem is complicated by the fact that population increase is uneven. It tends to be greatest in the underdeveloped areas of the world where techniques of production are primitive, labor productivity is low, and the economy is agrarian.⁷

In the seventeenth century high birth rates and high death rates were characteristic of all the peoples of the world. Since then, however, the dynamics of population increase for European peoples (including those of European extraction in the United States, Canada, and Australia) have been quite different from that of the rest of the world. The steady advance of science and technology in the eighteenth and nineteenth centuries brought about a drastic reduction in the death rate among Europeans.⁸ While the birth rate remained high, there was a veritable population explosion in which the Europeans increased eightfold in number (from 113 million in 1650 to 869 million in 1950) and from 20% to 36% in percentage of the population of the world.⁹ Gradually, the birth rate declined and a new population equilibrium was attained characterized by low birth rates and low death rates. During the period of the population explosion, the people of Europe emigrated by the millions to the empty lands of North and South America, Australia, and parts of Africa.

In the rest of the world the pattern of high birth rates and high death rates continued during the eighteenth and nineteenth centuries. The rate of increase was considerably lower than that characteristic of European peoples and was due to high fertility rather than the reduction of the mortality rate. In 1650 there were about 432 million non-Europeans on earth; in 1950 there were 1,531 million of them.¹⁰

Although the undeveloped areas of the world (including large

7 PB, XII, #1: "Catholic Institute Seeks Solution," 3.

8 Cf. J. O. Hertzler, *The Crises in World Population* (Lincoln, Nebr.: University of Nebraska Press, 1956), pp. 20-21.

9 Cf. Saunders, *op. cit.*, p. 42, and United Nations, *Demographic Yearbook* — 1951, p. 103.

10 *Ibid.*

portions of Asia, Africa, Latin America and Oceania) have not experienced the population explosion of European nations, they are, nevertheless, severely overcrowded in relation of the natural resources available to them. In Asia and the Far East over half the population of the world lives in an agrarian economy on one-sixth of the land surface of the earth.¹¹ In 1950 there were 450 persons per square mile of arable land in India, 1000 per square mile in the Philippine Islands, 1336 per square mile in Egypt, and 1500 per square mile in Java.¹² Such population densities indicate that there is less than an acre of farm land per person in these lands.¹³

The extreme poverty of the underdeveloped nations is evident from the low per capita annual income: \$27 for China, \$35 for Korea, \$60 for India, \$70 for Pakistan, \$120 for Peru, \$120 for Egypt, \$210 for Turkey, \$220 for Mexico, \$230 for Brazil. In industrialized nations the per capita income ranges from \$1870 in the United States to \$500 in the Netherlands.¹⁴

Since World War II the leading powers of the world (e.g. the United States, the United Nations, the USSR) have become interested in and concerned about the underdeveloped areas of the globe — for humanitarian as well as political and economic reasons. Vast quantities of food, clothing, medical supplies and equipment have been sent to the people of these areas. In addition, technical assistance of all kinds has been provided to improve the health and production of these countries.¹⁵ Ironically, the aid provided by the industrialized nations has intensified and complicated the population problem of the world so that it has become one of the most pressing problems of modern times.

For, the most dramatically successful portions of the aid pro-

11 PB, XV, #5: "The Race between People and Resources in the Ecafe Region —Part I," 81.

12 Hertzler, *op. cit.*, p. 70.

13 Cf. W. Vogt, *People: Challenge to Survival* (New York: Sloan, 1960), pp. 120, 126. Europe has 710 persons per square mile of arable land; the U.S., 303 per square mile.

14 PB, XV, #1: "World Food Supply," 15. Cf. also A. J. Stuart, *Overpopulation: Twentieth Century Nemesis* (New York: Exposition Press, 1958), p. 115.

15 PB, XV, #1, 6.

grams have been the introduction of modern techniques to prevent and control disease which are readily accepted by the people and immediately effective. Within a single year modern medicine and technology can cut death rates drastically even in lands of intense population pressure.¹⁶ Programs designed to increase farm production and development of natural resources take much longer since technicians must be trained and cultural patterns modified if the new methods are to be effective. The first result of such aid to underdeveloped areas, therefore, is frequently a population explosion without a corresponding increase in the means of subsistence. In lands in which the people are already living at a level of bare subsistence, such an increase in the number of people can be disastrous.¹⁷

I. Population Problems at the National Level

A consideration of the population problem of selected nations indicates the uneven division of wealth and population in the world. It also shows that the impact of an increasing population can vary considerably because of the peculiar conditions existing in an area and the type of natural resources available to the people of the area.

A. The United States

The United States is the wealthiest nation in the world at the present time. In 1960 it had a population of 180 million people and a per capita annual income of more than \$1800. Highly industrialized and possessed of vast areas of fertile land, consumption rather than production is the major problem in the country. Farm surpluses are a serious problem and the nation's industries cannot operate at full capacity because of inability of the society to use all the products than can be produced.

During the decade of the 50's the population of the country grew by nearly 28 million people — a rate of increase of 1.7 per cent a year. If this rate of increase would continue, the United

¹⁶ PB, VIII, #2, 9.

¹⁷ PB, XV, #1, 6-14. Cf. also PB, XV, #8, 142; PB, XVI, #1, 17-18.

States would have a population of 420 million people by the year 2000.¹⁸

There seems to be little doubt that the country could provide food, clothing and shelter for such a population. The large and increasing population will undoubtedly raise a number of serious social and economic problems but there is little to indicate that these problems will be generically different from those current in American society now. It will be difficult to provide adequate educational facilities to prepare so many young people for adult life in a highly industrialized society. Finding jobs for all those needing work in an automated economy may require great modifications in our labor practices. The care of tens of millions of persons over 65 will present difficulties. These and similar problems will be of serious concern to Americans in the year 2000. But these same problems are objects of serious concern today.¹⁹

An industrialized system such as exists in the United States uses prodigious amounts of natural resources. In the past the American people have used the country's natural wealth in a most wasteful way; in many ways, resources are still used wastefully. In the past fifty years, however, various conservation programs have been instituted and successfully carried out. Such programs will have to be extended to others areas (e.g. air and water) in the future if the nation is to support an increased population at the level of living that has been developed for its citizens.

In general, it seems that the increasing population in the United States will not raise any problems which are not within the power of the American people to solve. Perhaps the most serious population problem for the people of the United States — and probably the most important one — concerns the attitude and actions they take concerning the increases of population in the underdeveloped areas of the world. Basically this is a moral

18 PB, XVIII, #7: "Population Growth and Immigration Policy in the United States," 143. Depending on the trend of the birth rate in future years, the population of the United States in 2000 AD will range from 295 million people to 420 million. There are indications that the birth rate of the country is declining from the level of the 1950's.

19 Cf. PB, XVIII, #7 for the various viewpoints of demographers on the problems which will arise from increasing population in the U. S.

problem which will, in the not too distant future, have important political and economic implications for the whole world.²⁰

B. India

In stark contrast with the situation in the United States is the population problem of India. With two fifths of the land area of the United States, India has twice as many people (384 million in 1956)²¹ who live in an agrarian economy with a per capita income of \$60.00 a year.²² There is only three fourths of an acre of arable land per person and the population is growing rapidly.²³

Between the two world wars the British enforced peace in the subcontinent, introduced some modern health measures, improved transportation, and did much to control floods and famine. The population grew steadily from 1920 (249 million) to 1941 (313 million). After World War II the aid programs from the western nations introduced massive anti-malaria programs and other public health measures with the result that the death rate in India declined sharply while the birth rate remained high.²⁴ The rapidly increasing population is putting considerable strain on the economy of the country.

The average yearly increase in population from 1951 to 1955 was five million people; from 1956 to 1960 it was seven million; between 1961 and 1966 it is expected to be ten million.²⁵ The rate of growth is about 2 per cent per year which means that the population will double in less than 50 years.²⁶ The leaders of the Indian people have realized the problem for years and have attempted to meet the need. They have not succeeded, however, in increasing farm production and industrial capacity in propor-

20 Cf. Pope John XXIII, *Pacem in Terris* (New York: America Press, 1963), par. 101, 121-125.

21 PB, XIV, #8: "India: High Cost of High Fertility," 156.

22 PB, XV, #1, 15.

23 PB, XIV, #8, 158.

24 PB, XIV, #8.

25 Vogt, *op. cit.*, p. 130.

26 PB, XV, #7: "Japan's Population Miracle," 117.

tion to the growth of population even with the help of western technicians and billions of dollars of aid.²⁷

There is every prospect that food will have to be imported to maintain the current standard of living for India's growing population. Since the country has an agrarian economy, the problem of paying for imported food stuffs is almost an impossibility. (*Note*: India represents a densely populated, industrially underdeveloped nation. Similar situations are found in China, Ceylon, Thailand, Egypt, Indonesia, etc.)

C. Japan

Like many of the underdeveloped countries of the world, Japan is so crowded that population increase presents a most serious social problem. Unlike them, however, it is a highly industrialized nation with an educated and industrious citizenry. In a territory about the size of the State of Montana (147,690 square miles) — much of which is not fit for cultivation — there are about 90 million people.²⁸ For every mile of arable land there are 4500 persons — more than seven per acre.²⁹

In the middle of the 19th century, Japan had a population of 30 million. The introduction of modern methods of technology led to a drop in the death rate which resulted in a rapid increase; in sixty years the population had doubled.³⁰ Between the two world wars the growth continued with the encouragement of governmental leaders who viewed increasing population as a sign of strength and as an augury of an expanding empire. With the defeat of the Japanese in World War II the dreams of imperial glory were crushed and the seriousness of the nation's population problem came to the forefront of the national consciousness.

In the drive to reduce the increasing population, the use of contraceptives was encouraged, abortion was made easy and sterilization became common. By 1952, 36,000 persons were trained to disseminate contraceptive information and techniques; surveys

27 PB, XIV, #8; Vogt, *op. cit.*, pp. 130-131.

28 PB, XV, #7, 117; Stuart, *op. cit.*, 129-131.

29 PB, XV, #7, 133.

30 *Ibid.*, 121.

have indicated that a greater and greater proportion of the people are using contraception to avoid pregnancies. In 1955, according to official statistics, over a million abortions were performed in Japan; the actual number may have been twice that many. Sterilization of 42,000 women were reported in 1955; it is estimated that ten times that many may have actually taken place.³¹ As a result of these measures, the birth rate in Japan dropped from 34.3 in 1947 to 17.2 in 1957.³² Although the total number of people in Japan has continued to increase because of the age structure of the population, the rate of natural increase is low. In the next generation population stability will probably be obtained and a decline may be experienced.³³

D. Latin American Countries

In most of the Latin American countries (Argentina and Uruguay are exceptions) the people are poor, uneducated and increasing rapidly; the economy is agrarian but farming methods are primitive; wealth is very unevenly distributed, and the national resources of the area are poorly utilized.³⁴ Population density is not the problem but the rate of population growth impedes the economic development of the nation which is desperately needed to raise the level of living of the people.³⁵

In recent decades Latin Americans have been increasing faster than any other people on earth. The population more than doubled in the first half of this century.³⁶ At the present time the people are increasing 2.5 per cent a year at which rate the population will double in less than thirty years.³⁷

The greatest needs in Latin America where the mass of people live in dire poverty are economic development and social reorganization. It is estimated that about 6 per cent of the national

31 *Ibid.*, 129.

32 *Ibid.*, 118.

33 *Ibid.*, 132.

34 PB, XVII, #2, 21.

35 PB, XVIII, #6, 126.

36 *Ibid.*, 117.

37 PB, XVII, #2, 17.

income would have to be saved to maintain a constant level of living for a population increasing at 1.5 per cent per year.³⁸ Since Latin American people are increasing at a rate of 2.5 per cent a year, their economy would have to expand at a much greater rate than 6 per cent just to maintain the current poor standard of living. In a word, with present rates of population growth, it is almost impossible for the people of these nations to invest in the development of their country.

II. The Population Problem on the Family Level

As is evident from world population statistics, the rapidly accelerating rate of growth and the number of people on earth is causing serious social problems. These problems are going to have serious implications on the family life of the future. It should be kept in mind that abstract population statistics affect the growth and decline of human families and in conjunction with other statistics, indicate the present condition and the future prospects of millions of human beings. A birth rate represents in numerical form the procreational activity of millions of married people and indicates the existence of millions of babies who need food, shelter, education, and a mother's love. The death rate reflects millions of deaths in millions of families. The rate of population increase indicates in a rudimentary way how many new schools society must build, how much more food it must grow, how many more jobs it must provide, how many more houses it must build in the coming years if it is to provide adequately for its citizens. World population growth has implications for every family in the world.

In the underdeveloped areas of the world where the rate of population increase is greatest, the family often faces problems of subsistence. If the struggle to increase agricultural production in countries such as India fails or falters, there will not be enough food to provide an adequate diet for the people. Malnutrition, if not starvation, will be the lot of millions of men, women and children.³⁹

38 PB, XII, #1, 12.

39 PB, XIV, no. 8; XV, #1 and #5.

In the industrialized nations of the world such as the United States, the education of the children becomes the focus of the population problem on the family level. Parents have the obligation to provide their children with an education that fits them for life in the society in which they live. In modern America such an education demands considerable formal schooling, which is quite expensive. The ability of parents to provide an adequate education for the children they bear becomes an important consideration concerning the size of the family it is prudent to have.⁴⁰

III. Toward a Solution to the Population Problem

There seem to be four possible methods of attacking the problems of an increasing population:⁴¹

1. A return to high death rates;
2. Emigration from heavily populated areas to other lands;
3. Increased production to support more people;
4. Reduction of birth rates.

These approaches to the solution of the problem are not mutually exclusive and can be combined in various ways.

1. Return to High Death Rates

The primary cause of the rapid rise in the rate of natural increase in the world's population has been the reduction of the death rate. In recent decades the methods of reducing the death rate discovered in western nations during the past three centuries have been introduced into underdeveloped densely populated regions with dramatic success. The rate of natural increase in these areas has risen rapidly as a result.

There is little likelihood that much support could be obtained for discontinuing the programs through which the benefits of modern methods of preventing and curing diseases are extended to the masses of people in the underdeveloped regions of the world. Such a method of attack on the population problem would

40 Cf. PB, XIX, #4, 88-90; XVII, #7, 146.

41 PB, XVIII, #3: "World Population Dilemma," 56-61.

be unacceptable to the Christian conscience as well as unfeasible politically in today's world. Still less support would be available for a deliberate slow-down of scientific and medical progress.⁴²

The death rate can be consciously raised by the practice of infanticide and euthanasia. Both practices are contrary to the principles of Christian morality and are generally rejected by western peoples. Both methods, however, have been practiced widely in various cultures of the past.

In general, few people would advocate a deliberate return to higher death rates as a satisfactory method of coping with population problems. But this will be the method of solution if man does not work out another way to deal with the increase in the world's population. Either malnutrition and disease will kill off the people who cannot be adequately fed, or the pressures of population will lead nations into atomic war with the result that millions of people will die.⁴³

2. Emigration from Heavily Populated Areas to Other Lands

It has frequently been suggested that the peoples of heavily populated areas should be allowed to migrate into the less densely populated regions of the world. While such a procedure should not be excluded, it cannot be considered as any more than a partial, temporary alleviating factor in the total population problem.

The emigration approach is beset by many cultural, political and economic difficulties. First of all, the vast majority of the inhabitants of the densely populated areas may not want to migrate from where they are. They have a patterned way of life which would be seriously disrupted by migration to a foreign land.⁴⁴

Even more serious are the objections that would be raised from the inhabitants of the lands to which these people want to migrate. The natives have an established society with a traditional culture which would be seriously disrupted by a large influx of people with alien ideas and customs. Since a people has the right

⁴² *Ibid.*, 57.

⁴³ *Ibid.*

⁴⁴ *Ibid.*

to defend its established institutions, the immigration would ordinarily have to be limited by the ability of the society to assimilate the newcomers.

The political implications of mass migrations of people are incalculable. The western nations would not permit the people of China to migrate freely to the lands of Africa or South America. Russia would not look with favor on the Chinese or the Indians taking over Siberia.

Migration to other planets may be possible in the future but its practicality cannot be relied on to solve a pressing problem of the present.

3. Increased Productivity (Economic Solution)

There is no controversy concerning the desirability of increasing the productivity in all areas of the earth. Increasing the food supplies of the world is the essential first line of attack on the problems connected with the world population.⁴⁵ Under existing conditions of rapidly increasing numbers of people, it is necessary to increase food supplies greatly merely to maintain current levels of living.

At present rates of growth, the population of the world will double in the next forty years.⁴⁶ To maintain current nutritional levels — which are quite poor in many areas⁴⁷ — food production must also double in the next four decades. In many parts of the world food production has not been keeping up with population growth with the result that people in these areas are less well fed today than they were twenty years ago.⁴⁸

Agriculture in the underdeveloped regions of the world could be improved greatly by the application of modern scientific methods. One of the difficulties is to get the new methods accepted by people who are illiterate, unskilled in the use of machines, set in their ways and unconcerned with the necessity of

45 PB, XV, #8, 48; XVIII, #3, 58.

46 PB, XIX #6: "World Population — 1963," 137-138. The population in the world has doubled once already in the twentieth century.

47 PB, XV, #1, 8-9.

48 PB, XV, #8, 148.

change. Since 1951, the government of India, with considerable outside aid, has been carrying on an intensive campaign to increase food production. The quotas of increased production during the first five years were obtained but in the following years projected quotas have not been met.⁴⁹

Farming in India could be improved considerably by the increased use of artificial fertilizer. At the present time, the per acre use of such fertilizer in India is only one per cent the average European use.⁵⁰ The country does not have the plants to manufacture sufficient fertilizer and the scientific studies to determine the proper fertilizers for the soil have not been made.⁵¹

The improvement of the food production of a country is intimately tied up with the whole economic, social, political and religious organization of the society. In the analysis of the situation in India, a team of agricultural experts from the Ford Foundation listed seventy interrelated factors which needed to be developed if the problems of the area were to be solved. These factors ranged from the use of fertilizers to the modification of the system of land tenure, from the analysis of soil to the development of factories for the manufacture of heavy equipment, from the control of pests to the modification of religious beliefs.⁵²

Scientific investigations which give promise of greatly increasing the food supply of the world have already begun. Programs are under way in such areas as the development of the vast resources of the oceans, the control of human, animal and plant disease, the discovery of new sources of water for irrigation and industrial use, the development of synthetic food, the control of evaporation, saline conversion, the improvement of livestock and crops, etc.⁵³

The probabilities of scientific breakthroughs in these areas are good and they would increase the world supply of food in no small way. It is doubtful, however, that the breakthroughs will

49 Vogt, *op. cit.*, pp. 130-139.

50 PB, XV, #8, 149-150.

51 Vogt, *op. cit.*, p. 138.

52 *Ibid.*, pp. 128-144.

53 Cf. PB, XV, #8, 150-154.

come in time to solve the population problems of the immediate future. Moreover, even with scientific breakthroughs in these areas, there are numerous problems of production and distribution to be overcome before the benefits of the discoveries can be extended to the people who need it most. These modifications in the social and economic orders are likely to take decades to accomplish.

The standard of living of a people is not dependent only on the production of food. To maintain a constant level of living in an increasing population, the national income must increase much more than the population. It has been estimated that with the population increasing 1.5 per cent a year the national income must increase six per cent a year to maintain stability in standards of living.⁵⁴ Such an increase in national income is highly improbable — if not impossible — in the underdeveloped areas of the world in which the people are now living only slightly above subsistence levels. As a result, it is not unlikely that the condition of those living in the underdeveloped areas of the world will deteriorate as the population grows.⁵⁵

In considering increased productivity as a method of solving the population problem, the distinction between potential and actual developments must be kept in mind. The potential must be made actual before the problem can be solved. More efficient farming in the overcrowded underdeveloped areas of the world would result in much more food for the people. Until the people are taught the new methods and trained in the use of better techniques, the people will go hungry. The sacred cows of India are a potential source of food for the Hindus, but until the religious tabu against eating them is lifted, they feed no one. Similarly the oceans may hold vast potential as a source of food for mankind. Until this potential is developed and made actual, the problem of feeding hungry millions goes unanswered.

⁵⁴ PB, XII, #1, 12.

⁵⁵ PB, XV, #8, 142.

4. Reduction of Birth Rate (Demographic Solution)

Since the central point of the current population problem is the accelerating rate of natural increase, the reduction of the birth rate is a natural approach to a solution of the problem. If the birth rate were lowered and controlled, the problem of an adequate food supply for the people of the world would be removed. In underdeveloped countries where increasing population is now threatening an already poor standard of living, a reduced birth rate would tend to remove the threat and allow increases in national income to be used to improve the living conditions of the people. In all countries, the control of births would permit parents to limit their children to the number they can adequately care for.⁵⁶

There is little dispute possible concerning the desirability of controlling birth rates. Certainly the Catholic Church does not oppose "birth control" and "family planning" if these terms are taken literally and without a commitment concerning the legitimacy of the methods used to obtain the goal. Responsible parenthood demands the control of births.⁵⁷ Marriage — an institution highly valued by the Church — is one of the most effective controls on birth ever devised. It is estimated that the birth rate in India would be reduced twenty per cent if the age of marriage were increased five years or if the proportion of people married were reduced fifteen per cent.⁵⁸ Celibacy and late marriage seem to have been the major factors in the reduction by half of the population of Ireland between 1850 and 1950.⁵⁹

Although the control of population growth is generally accepted as a goal to be sought, there is violent disagreement concerning the morality of the various means available to obtain this end. Methods that have been suggested and used to reduce the birth rate range from celibacy, delayed marriage and abstinence in marriage through contraceptive agents of every kind to sterilization and abortion. Relatively little objection is raised concerning

56 PB, XVII, #7, 133-134. Cf. also PB, XIV, #8, 215-217.

57 Cf. PB, XVII, #7, 133, 146.

58 PB, XIX, #4, 99.

59 PB, VIII, #4, 33.

the morality of the first three methods although many doubt their practicality for the majority of people. Sterilization and abortion are generally rejected on moral grounds among the people of western nations though these techniques of avoiding births are advocated by some and practiced by considerably more. Concerning the morality of contraceptive practices, a heated controversy is in progress between Catholics and non-Catholics. The debate is complicated by a lack of consensus concerning basic moral principles, and by the uncertainties that exist concerning the Church's position on "birth control pills".

a. Celibacy, Delayed Marriage and Abstinence in Marriage

Celibacy, delayed marriage, and abstinence from sexual intercourse in marriage are among the most reliable forms of birth control if they are faithfully practiced. The experience of population decline in Ireland during the past century is positive evidence of their efficiency. There is some doubt, however, that they are completely practical for the vast majority of ordinary men.⁶⁰

For the majority of men, marriage is a moral necessity for a personal development and for eternal salvation.⁶¹ Celibacy, therefore, cannot be put forward realistically as a mass method of population control.

If the average age at marriage could be increased in a society the birth rate would be reduced and many other benefits obtained, provided continence were practiced before marriage. The means to accomplish this modification of cultural norms, however, would be difficult — if not impossible — to devise.

Abstinence from intercourse in marriage is another effective means of birth control which is easy to suggest but difficult to accomplish. The suggestion to practice abstinence is especially unacceptable when it comes from a priest who must admit theologically that his life of chastity requires special graces from

60 Cf. Matt. 19:10-12 and I Cor. 7:1-11. Cf. also J. A. O'Brien (ed.), *The Vanishing Just* (New York: McGraw-Hill, 1953).

61 Cf. J. A. Ryan, *The Living Wage* (New York: Grosset and Dunlap, 1906), pp. 117-118.

God and whose way of life protects him from the most serious temptations to his continence. It should be remembered that St. Paul was most cautious in his advice to married people to abstain from the marriage act.

b. Sterilization

Sterilization is a mutilation of the human body which effectively prevents subsequent generation of children. In the past it has been advocated frequently as a means to prevent the propagation of the "unfit." In recent years it has been suggested also as a method of general population control.⁶² Statistics on sterilization are very difficult to obtain. It is known that it is frequent in Japan,⁶³ and it is estimated that one out of six women of childbearing age in Puerto Rico has been sterilized.⁶⁴ As a method of birth control sterilization is condemned by Catholic morality.⁶⁵

c. Abortion

Abortion — the ejection of a living foetus from the womb before it can survive outside the womb — is another method of controlling population growth. Statistics on the frequency of abortion in the United States are difficult to obtain because most of such operations are illegal. Estimates range from 200,000 to 1,200,000 per year.⁶⁶ According to several studies of small groups of women, about 20 per cent had one or more induced abortions in their lifetime.⁶⁷ In one sample of 5000 women, from 88 to 95 per cent of premarital pregnancies resolved before marriage involved abortion.⁶⁸ In Japan over a million abortions were reported in

62 E.G., cf. Stuart, *op. cit.*, pp. 217-218.

63 PB, XV, #7, 129.

64. Vogt, *op. cit.*, p. 228.

65 Cf. Pope Pius XI, *Casti Connubii*, par. 68-71, in *Five Great Encyclicals* (New York: Paulist Press, 1950), pp. 96-97.

66 M. S. Calderone (ed.), *Abortion in the United States* (New York: Hoeber-Harper, 1958), p. 180.

67 *Ibid.*, pp. 55, 130.

68 *Ibid.*, pp. 54-55.

1955. It is estimated that the actual number may have been twice that high.⁶⁹

According to the principles of Catholic morality direct abortion is murder.⁷⁰ Hence, its use as a method of population control is absolutely unacceptable.

d. Contraception

Perhaps no topic connected with the problem of population control is so involved in controversy as the legitimacy of various contraceptive methods. Even the terminology used is subject to debate which complicates the discussion considerably. For example, should the "rhythm method" of avoiding pregnancies be classified as contraception? What is meant by an "unnatural" method of birth control? What does "artificial" mean when applied to techniques of birth control? Precisely what constitutes a "frustration" of sexual intercourse?

The controversy centers around the morality of three different ways to avoid pregnancy without abstinence from sexual intercourse. The three methods are: (1) the use of physical or chemical agents during sexual intercourse, or onanistic intercourse; (2) the use of periodic abstinence (rhythm method); or (3) the use of the oral contraceptive pill.

1. The Use of Physical or Chemical Agents during Sexual Intercourse

The use of physical or chemical agents to stop live spermatozoa from reaching a fertilizable ovum is probably the most commonly used method of avoiding pregnancy without abstinence from sexual intercourse. Precise data on the extent of such contraceptive agents is difficult to obtain. The Milbank study of population in Indianapolis in 1941 among white Protestants found that 98 per cent of the relatively fecund couples used such instruments.⁷¹

69 PB, XV, #7, 129.

70 Cf. *Casti Connubii*, par. 63-67, in *Five Great Encyclicals*, pp. 94-96.

71 C. V. Kiser and P. K. Whelpton, "Summary of Chief Findings and Implications for Future Studies," *Milbank Memorial Fund Quarterly*, XXXVI (July, 1958), 282-329.

In a 1936 *Fortune* survey of a sample of women in the United States 63 per cent of all women and 42.8 per cent of Catholic women professed belief "in the teaching and practice of birth control." In a similar survey conducted by *The Ladies Home Journal* in 1938 79 per cent of all women and 51 per cent of Catholic women believed in birth control. In a *Fortune* survey of 1943, 84.9 per cent of all women and 69 per cent of Catholic women favored supplying information to all married women about birth control.⁷²

In 1950 the median age at marriage for women in the United States was 20.1 years; the median age of married women at the birth of their *last* child was 26.1 years.⁷³ In other words, half the married women in the country bear no children during the greater part of their reproductive married life. There is a good probability that this is accomplished with the aid of contraceptive devices for many of them.

This type of contraception as well as onanistic intercourse has been condemned by Pope Pius XI in his encyclical *Casti Connubii*:

Since . . . the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious . . . Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defence of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, so that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: *any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural*

72 Clement S. Mihanovich, Gerald J. Schnepf and John L. Thomas, *Marriage and the Family* (Milwaukee: Bruce, 1952), pp. 481-482.

73 P. Glueck, *American Families* (New York: Wiley, 1957), p. 54.

*power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin.*⁷⁴

From the solemnity of the way in which the pope made the condemnation it seems that he wished to make an infallible moral judgment.⁷⁵ This conclusion is encouraged by the statement of Pope Pius XII in his address to Italian midwives on October 29, 1951. Speaking of this condemnation of Pope Pius XI, he says: "This prescription holds good today just as much as it did yesterday. It will hold tomorrow and always, for it is not a mere precept of human right but the expression of a natural and divine law."⁷⁶

With regard to this pronouncement of the pope, two points should be noted:

(1) The condemnation refers solely to techniques whereby the sexual act itself is frustrated in its natural aptitude to generate life. To apply it to methods that do not affect sexual intercourse itself is an extension of the idea and may not be justified. This is an important factor when the morality of the birth control pill is to be considered.

(2) The source of certainty concerning the truth of this pronouncement is theological. It can still be doubted that the doctrine be established with certainty by the light of natural reason alone.⁷⁷ This is an important factor when discussions with non-Catholics are held.

2. Use of the Rhythm Method

Only on a few days during the menstrual cycle is a woman capable of conceiving; during the greater part of the cycle she is

74 *Casti Connubii*, par. 55, 57, in *Five Great Encyclicals*, pp. 92, 93. Italics mine.

75 Ordinarily encyclicals are not the medium of new infallible definitions. Cf. T. J. Harter, *Papal Social Principles* (Milwaukee: Bruce, 1956), p. 18.

76 *Moral Questions Affecting Married Life* (Washington, D.C.: NCWC), p. 1.

77 Cf. J. A. Ryan, "The Immorality of Contraception," *American Ecclesiastical Review*, LXXIX (Oct., 1928), 408-411, and J. M. Cooper, "Birth Control and the Perverted Faculty Argument," *American Ecclesiastical Review*, LXXIX (Aug., 1928), 527-632.

sterile, according to the ordinary operation of the human body. The rhythm method of avoiding pregnancy consists in avoiding sexual intercourse during the fertile period and performing the marital act only during the periods of natural sterility.

The use of the rhythm method to avoid pregnancy is morally acceptable for a serious reason according to the teaching of Pope Pius XI.⁷⁸ It does not fall under the condemnation of artificial birth control of Pope Pius XI because by having intercourse during the sterile period the husband and wife "neither hinder nor injure in any way the consummation of the natural act and its further natural consequences. It is in this respect that the application of the theory of which we have spoken (rhythm method) differs from the abuse already mentioned (methods condemned by Pope Pius XI) which is a perversion of the act itself."⁷⁹

The reasons justifying the use of the rhythm method to avoid pregnancy may be medical, eugenic, or social.⁸⁰

3. The Use of the Contraceptive Pill

In recent years the theological controversy concerning birth control has focused on the morality of the newly developed contraceptive pill which obviates the danger of pregnancy by suppressing ovulation in the woman temporarily. The development of the pill has occasioned a complete re-examination of the Catholic doctrine on birth control. Never before has the subject been discussed more openly in theological journals and the popular press. Every conceivable theological judgment has been passed on the pill as a contraceptive agent. It is expected that the whole problem of population control will be examined by Vatican Council II and authoritative guide lines set down for theological development. Even before the deliberations of the Council, Pope Paul VI may say something on the subject.

In such an atmosphere of theological controversy and uncertainty, I would like to submit several tentative propositions on the subject for your consideration.

78 Cf. *Moral Questions Affecting Married Life*, pp. 12-15, 29.

79 *Ibid.*, p. 13.

80 *Ibid.*, p. 14.

(1) The use of the contraceptive pill does not fall under the condemnation of Pope Pius XI in *Casti Connubii*. This condemnation was leveled solely against techniques which frustrate the sexual act itself. The pill does not affect the act itself in any way. Pope Pius XII's justification of the rhythm method can be applied fully to the use of the contraceptive pill.

(2) The motive for taking the pill — i.e., that intercourse may be performed without conception — does not in itself vitiate its use. The desire to have intercourse without conception is not in itself wrong. Otherwise the rhythm theory could not be practiced and intercourse during pregnancy or after the menopause in the woman would be suspect.

(3) The use of the contraceptive pill should be judged according to the moral principles governing mutilation. The effect of the pill is to suppress ovulation temporarily in the women, which is a form of mutilation.

If these norms are utilized to judge the morality of the use of the contraceptive pill — and I think they should be — there is every reason to think that the pill can be used quite widely and that an effective and legitimate method of birth control has been obtained. In the conditions of current population growth such a means of control is certainly needed.

PUBLIC SERVICES

EDWARD HOLLERAN, O.F.M.

Five times in *Mater et Magistra* and *Pacem in Terris* Pope John XXIII speaks of the role of the state in supplying essential or necessary public services. For a moment let us glance at the two basic principles in Catholic doctrine on the state, both of which are confirmed in the two encyclicals.

The first fundamental principle is that individual men are of necessity the foundation, cause, and end of all social institutions, insofar as men are social by nature, and have been raised to an order of existence which transcends nature.¹ The welfare of the individual is the ultimate goal of all state activity.

The second basic principle is that the immediate goal of government activity is the common good from which the state derives its right to perform its activities and which at the same time imposes limitations on these activities. In the words of *Mater et Magistra*, "It is necessary that public authorities have a correct understanding of the common good. This embraces the sum total of those conditions of social living, whereby men are enabled more fully and more readily to achieve their own perfection." (65)

From the time of Pope Leo XIII the Church has explicitly taught that the state not only has the right but, given the circumstances, the duty to intervene in the economic life of a nation. Two years before he issued *Rerum Novarum* Leo XIII wrote to Msgr. Langenieux that the intervention of the state to look after the interests of the working classes was required for the common good by justice and the nature law.

1 *Mater et Magistra*, ed. Donald R. Campion, S.J. and Eugene K. Culhane, S.J. (New York: America Press, 1961), par. 219. Henceforth referred to in body of paper as MM with paragraph number.

One of the most important parts of *Rerum Novarum* is devoted to the right and duty of the state to intervene. Leo approached the problem cautiously but nevertheless explicitly: The state is bound by the very law of its office to serve the common good.

The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity. This is the proper office of wise statesmanship and the work of the heads of the State.²

In the years between *Rerum Novarum* and *Quadragesimo Anno* there was a wide divergence of opinion on the limits in practice to the state's right to intervene. But in *Quadragesimo Anno* Pius XI unequivocally affirmed that this right included a right to watch and guard, not only to assure that particular injustices should be redressed, but also to see to the organic collaboration and harmony of all elements in economic society.

All are familiar with some of the classic quotations from *Quadragesimo Anno*:

The exigencies of the common good finally must be regulated with a view to the economic welfare of the whole people. . . .

.
When we speak of the reform of the social order it is principally the State We have in mind. . . .

.
Now this is the primary duty of the State and of all good citizens: to abolish conflict between classes with divergent interests, and thus foster and promote harmony between the various ranks of society.

.
... All the institutions of public and social life must be

² *Rerum Novarum*, par. 26, in *Five Great Encyclicals* (New York: Paulist Press), p. 15.

imbued with the spirit of justice, and this justice must above all be truly operative. It must build up a juridical and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it effectively.³

To the general affirmations of Pius XI, Pius XII added specifics. He first declared, "it is the noble prerogative and function of the State to control, aid, and direct the private and individual activities of national life that they converge harmoniously toward the common good."⁴ And then specifically, "Total dependence of individual lives on the arbitrary will of the State" is indeed to be avoided, but it is necessary, nonetheless, so "to act that the State, which has the duty of promoting the common good, should by means of social institutions such as assurance and provident societies, supply, help and furnish all that is needed to support the activity of working men's associations...."⁵ In addition, at other times Pius XII affirmed the state's right to expropriate; to intervene in some degree in the distribution of income and, in particular, the level of wages; to use every remedial measure necessary to combat unemployment.

However, it is Pope John XXIII who in *Mater et Magistra* and *Pacem in Terris* points out that there is a greater need than ever before for increased activity on the part of the state. And, moreover, Pope John tells us the state today is more competent to intervene, and has more tools at its disposal to make its intervention effective. To quote *Mater et Magistra*, "...recent advances in scientific knowledge and productive technology provide public authorities with far greater capacities than in the past for reducing inequalities among the various sectors of production..." (54)

Indeed, the importance and uniqueness of *Mater et Magistra* lies in the fact that for the first time in official Catholic social

3 Par. 74, 78, 81, 88, in *Five Great Encyclicals*, pp. 146, 147, 148, 150.

4 *Summi Pontificatus* (New York: America Press), par. 59.

5 Allocation to Italian Workers, June 13, 1943, *Acta Apostolicae Sedis*, XXXV (1943), 175.

teaching, Pope John took a completely new look at the role of government in the promotion of the common good and stated emphatically that the problems that have arisen since the time of *Quadragesimo Anno* and the two world wars have become so complex that the government must undertake on its own initiative many things that it never did before.

Pope John does not fear government activity. He insists upon the necessity of organized attacks on social evils coming, if necessary, from the highest levels of government. To quote *Mater et Magistra*: "... Those in authority responsible for the common good are more and more required to undertake a variety of economic activities, at once more vast and more highly organized." (54)

Repeatedly in clauses, sentences and paragraphs in both *Mater et Magistra* and *Pacem in Terris* Pope John develops the Catholic social doctrine of the state and applies it vigorously and clearly to modern social questions. "Economic progress must be accompanied by a corresponding social progress," is a phrase that recurs throughout *Mater et Magistra* and *Pacem in Terris*. Economic progress must be matched by an increase in social services, says Pope John. If we are going to be faithful to the spirit as well as the letter of Catholic social teaching we must now be equally alive to the importance of far-reaching government action in the social and economic field. The world has grown too large and too small at the same time in too short a period of time for us to hope that we can ever go back to a day when individual initiative by itself, without the aid of government, will be the motivating force in the lives of men.

The following is a brief summary of the areas where Pope John approves and sometimes urges government intervention:

(1) Everyone, and especially public authorities, should strive to effect improvements in rural areas in regard to essential services so as to encourage staying on the farm.

(2) The public authorities are to make special provision for agricultural financing and establishing banks to provide capital.

(3) The state is to make provision for a twofold insurance involving the risks of agriculture and covering the farmer and his family.

(4) "Public authorities cannot stand entirely aloof" in the question of price stabilization. They must maintain a balance between wages and prices.

(5) The state must be particularly concerned about the balance between developed and less-developed areas; undeveloped areas are to be provided with all essential public services. "These public services ought to match in kind and extent the locally prevailing norms and insofar as possible conform to the national standard of living."

(6) The state must make certain that the directors of the principal enterprises, especially those of greatest influence in the economic life of the country, do not depart from the requirements of the common good.

(7) The government must encourage the wide diffusion of private property by the prudent use of various device to modify economic and social life so that the way is made easier for widespread possession of such things as durable goods, homes, farms, etc.

(8) The state should own public property especially if it is a type that carries too great a power to be left in private hands without danger to the community.

These then are the specific areas where Pope John calls for state intervention in one degree or another.

To see what in practice happens when a government acts in the specific areas pointed out by Pope John, we may consider briefly the intervention of our own government since the years of the great depression, or equivalently, from the time of *Quadragesimo Anno*.

These specific interventions in the form of laws immediately come to mind: the National Recovery Act, the National Labor Relations Act, the Social Security Act, the Fair Labor Standards Act. These laws and others were all designed to increase purchasing power and make the lot of the industrial worker more secure.

Then there was the encouragement that federal housing legislation gave to home ownership. Through FHA and later the VA insurance and guarantee programs with low down payments and long term mortgages, most young married couples are now able to own their homes immediately. Because of this legislation our

nation is slowly changing from a nation of renters to a nation of owners — true social progress.

From the experiences of the great depression years the federal government has exercised great influence over industrial expansion, inflation and deflation, credit, and interest rates by a fantastic network of direct and indirect controls over money and taxes.

More recently the Area Redevelopment Administration was established to strengthen our national economy and relieve the poverty and distress of certain areas. The primary objective of the ARA is to lessen human suffering by helping men to help themselves. The emphasis is upon those long range public and private measures which systematically promote the productivity, mobility and employability of human and natural resources.

Most recently there are the manpower Development Training Act and the Vocational Education Act for Youth, both federal programs to help those without training find a place in today's complex society.

Finally, two weeks ago (July 23) first the Senate and last Saturday (August 8) the House passed the Johnson antipoverty bill, which was signed by the president only yesterday (August 11).

This bill calls for the following:

(1) A job corps in which 30,000 young men and women will be given job-training and remedial education in camps and residential schools. The corps is primarily designed to attract school dropouts between the ages of 18 and 22 years.

(2) A work training program to prevent up to 200,000 teenagers, living at home, from dropping out of school. The recruits would earn money by working in hospitals, playgrounds and other community projects.

(3) A work-study program to aid needy college students by helping to finance part-time jobs for them, either on or off campus.

(4) A federal fund of \$340 million to be allocated to communities to help them finance local attacks on poverty.

(5) Loans to small farmers and to small-business men.

(6) A domestic Peace Corps, to be know as Vista (Volunteers in Service to America). The volunteers would work on Indian

reservations, mental hospitals and in various areas of intensive poverty.

These then are some of the specific areas where our own government has intervened to supply the essential public services called for by Pope John in the promotion of the general welfare.

In this complex society of ours the state must provide necessary public services. As true Franciscans — socially-minded Franciscans — we must realize that this is true. We must do all in our power to see that these public services are the right ones, are administered in the right way — for the common good, to effect the greatest good to the greatest number.

RESPONSIBILITIES OF THE CHURCH IN SOCIAL QUESTIONS

BERTRAND SCULLY, O.F.M. CAP.

In presenting the encyclical *Mater et Magistra*, Pope John XXIII proposed "to keep alive the torch lighted by our great predecessors and to exhort all to draw from their writings light and inspiration," and also "to confirm and explain more fully what our predecessors taught, and to set forth the Church's teaching regarding the new and serious problems of our day."¹

In this paper I will try, as Pope John XXIII suggested, to draw light and inspiration from his papal predecessors as well as from his own words. What I hope results is a comprehensive view of our present understanding of principles and problems in assessing the responsibilities of the Church in social questions.

Even a cursory reading of papal pronouncements since the time of Pope Leo XIII must develop an awareness that the moral content of social questions demands the intervention of the Catholic Church. By now it would be laboring the obvious to spend more time stressing a general thesis of the responsibility of the Church in social questions.

What we want to do now is to try to carry the discussion further in an effort to get some answers to the question: "Who in the Catholic Church has the responsibility *to do what?*" We ask "who" has any responsibility because the Church has to act through its members. Since the burden of responsibility does not affect uniformly all members of the Church, there must be some effort to classify members of the Church on a basis of their share

1 Pope John XXIII, *Mater et Magistra*, trans. William J. Gibbons, S.J. (Glen Rock, N.J.: Paulist Press, 1961), par. 50. Henceforth referred to in the body of the paper as MM with paragraph number.

of responsibility. We ask about responsibility "to do what" because there is a variety of things to be done if social questions are to be settled, or if progress, at least, is to be made toward their settlement.

In very general terms, responsibilities within the Church are conditioned by a person's position as a member of the hierarchy, of the lower clergy, or of the laity. Responsibilities are also conditioned by other circumstances of time, of place and by all that for the present we may sum up as talent and opportunity.

Also in very general terms, responsibilities may be to teach, to command, to learn, to speak up, to act, or even to refrain from speaking or acting. A certain amount of thought and action has a character of official thought and action. It is embodied in official teaching and in the dispositions of Church law. But there is also a wide range of thought and action committed to the ingenuity and initiative of individual members or groupings of members of the Church. For one thing, the application of general principles is largely left to individual consciences. Also, there are some problems or aspects of problems on which the Church has taken no official position, but which call for the involvement of Catholics not precisely in their role as members of the Church, but as human beings whose talent for action should presumably be richer for the fact of their membership in the Church.

The complexities involved in any discussion of the responsibilities of the Church in social questions must make us wary of generalizations and oversimplification. There is still a long way to go in developing a casuistry of such responsibilities through which our theologians will formulate more immediately practical guiding lines than we have at present. But while we recognize that much remains to be done, we should also appreciate what has already been done by way of a formulation of principles on Church responsibilities in social questions. My objective in this paper is to present the basic elements of our present understanding of such responsibilities and to suggest areas at its frontiers that need more exploration. In pursuit of this objective I divide this paper into three sections. The first section is concerned with responsibilities for the formulation of Christian social thought.

The second section discusses responsibilities for developing Christian spiritual resources. The third section discusses responsibilities for Christian social action. These divisions are not neatly precise. I will have to proceed with some leeway in the choice of items to be included in each section. I may have to do some repeating. If you keep in mind that I am trying to get some answers to the question, "Who in the Church has to do what?", you will make allowances for the untidyness of my procedure and give more attention to particular points we might later discuss.

RESPONSIBILITIES FOR THE FORMULATION OF CHRISTIAN SOCIAL THOUGHT

There are several propositions concerning the formulation of Catholic social thought that we can recognize as established beyond dispute. They can be stated briefly, almost in thesis form, to allow ourselves more time for discussion of certain other propositions connected with these basic theses.

(a) *The Catholic Church has the authority and the mission to teach the whole moral law*, and to teach it "not simply like some private guide or adviser, but by virtue of our Lord's command and authority."²

(b) Any body of Catholic social principles will emphasize the *moral principles* involved. Questions of technique, of economic or political preferences, are not the concern of the teaching Church.

'The Church thinks it wrong to interfere without reason in temporal affairs.' But she cannot, for any reason, abdicate the mission she has received from God to interpose her authority, not, of course, in technical areas for which she has neither the competence nor the duty, but in all fields which have reference to the moral law.³

2 Pope Pius XII, Allocution to the Cardinals and Bishops, Nov. 2, 1954, in *The Church*, ed. Benedictine Monks of Solesmes, trans. Mother E. O'Gorman, R.S.C.J. (Boston: St. Paul Editions, 1962), no. 1394. Henceforth *The Church* with marginal number.

3 Pope Pius XI, *Quadragesimo Anno*, in *The Church*, no. 910.

(c) The teaching authority and responsibility within the Catholic Church belong to the *bishops and especially to the pope*. They are the only official spokesmen for the Catholic Church.

(d) While the bishops and the pope are the official teachers within the Catholic Church, there is a *subsidiary duty of teaching incumbent on other members of the Church*, both clerical and lay. One form of responsibility for teaching by non-official spokesmen of the Church is the *communication* to others of the content of official Catholic teaching. Another responsibility concerns the *development* of Catholic social teaching, not, of course, independently of the magisterium of the Church, but rather as auxiliary to it.

The teaching role of the non-official spokesmen of the Church is one general area in which there is need for more exploration of practical responsibilities. The following paragraphs are offered as discussion, first of the duty of communicating official Catholic teaching, then of the duty of contributing to the development of Catholic social teaching.

When we speak of a duty of communicating the content of official Catholic social teaching, we face such questions as: Who has this duty? How much of a duty? What does such a duty imply as preparation? What does it imply as responsible utilization of various media of communication?

I think we would all agree that priests have a duty of communicating the content of official Catholic social teaching and that every priest therefore has a responsibility of acquiring a working knowledge of the essential principles of that teaching. The means of acquiring such knowledge should be an adequate course of seminary studies devoted to Catholic social teaching, plus the normal moral diligence after ordination in keeping up with any new declarations of the magisterium of the Church. When more detailed instructions have to be given to the people, the average priest will very often have to depend on special material provided either by the magisterium itself or by specialists within the ranks of the clergy. Even so, the average priest ought to know at least enough of Catholic social teaching that he will not misrepresent it to others. He should have the ability to discern

when he can confidently make some statement, and when he better "look it up" before taking a guess at what he should say.

Some priests will be appointed to more specialized responsibility in the communication of Catholic social teaching. This may become their particular vocational work. Naturally, they will be expected to know more about the official Catholic social teaching, to be better able to communicate it, and, anticipating what we will be getting around to shortly, contribute to its development.

It is more difficult to define with precision the teaching responsibilities of non-clerical members of the Church. A special responsibility rests on those men and women who are associated as helpers in the teaching mission of the Church through official mandate from the hierarchy. There is no doubt of the desirability of more lay collaboration with the magisterium of the Church. Pope John XXIII was expressing not only his own sentiments, but also those of his predecessors when he wrote: "We judge that our sons among the laity have much to contribute through their work and effort, that this teaching of the Catholic Church regarding the social question be more and more widely diffused." (MM, 224)

What can we say about the responsibility of individual Catholics to offer such collaboration? When is there an obligation to make oneself available? On the other hand, when does an offer of collaboration disguise an effort at intrusion? This danger of intrusion is more likely to occur in undertaking a non-mandated apostolate, and I will return to it shortly. But I think it worth mentioning also at this point.

Even apart from the mandate which makes a lay person part of the organized apostolate of teaching, there are responsibilities on lay members of the Church to exercise some degree of a teaching apostolate. This is clear from the words of Pope Leo XIII:

No one, however, must entertain the notion that private individuals are prevented from taking some active part in this duty of teaching, especially those on whom God has bestowed gifts of mind with the strong wish of rendering themselves useful.

These, so often as circumstances demand, may take upon themselves, not indeed the office of the pastor, but the task

of communicating to others what they have themselves received, becoming, as it were living echoes of their masters in the faith.⁴

One guide in any attempt to specify this non-mandated responsibility of helping to make the Church's social teaching known would be derived from obligations of one's state in life. Another guide would be suggested by the norms for establishing a duty of charity, that is, the simultaneous existence of need and capacity to satisfy the need.

While commending to our casuists some more homework in this area of responsibility, it may be opportune to insert here some further words of Pope Leo XIII, words of warning against extremes of false prudence and of false courage.

Some there are, indeed, who maintain that it is not opportune boldly to attack evil-doing in its might and power, lest, as they say, opposition should exasperate minds already hostile. These make it a matter of guesswork as to whether they are for the Church or against her. . . . They moan over the loss of faith and the perversion of morals, yet trouble themselves not to bring any remedy; nay, not seldom even add to the intensity of the mischief through too much forbearance or harmful dissembling.

Nothing is less calculated to amend such ills than prudence of this kind. . . . On the other hand, not a few, impelled by a false zeal . . . take upon themselves to act a part which does not belong to them. They would fain see the Church's mode of action influenced by their ideas and their judgment to such an extent that everything done otherwise they take ill or accept with repugnance. Some, yet again, expend their energies in fruitless contention, being equally of blame with the former. To act in such a manner

4 Pope Leo XIII, *Sapientiae Christianae*, in *The Lay Apostolate*, ed. Benedictine Monks of Solesmes (Boston: St. Paul Editions, 1961), nos. 147-148. Henceforth referred to as *The Lay Apostolate* with marginal number.

is not to follow lawful authority but to forestall it, and unauthorized, assume the duties of spiritual rulers.⁵

The mention of false courage brings us back again to the danger of intrusion that I mentioned before. Pope Pius XII gives us this admonition:

As for the laity, it is clear that they can be invited by legitimate teachers and accepted as helpers in the defense of the faith. It is enough to call to mind the thousands of men and women engaged in catechetical work, and other types of lay apostolate, all of which are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be, and remain, under the authority, leadership, and watchfulness of those who by divine institution are set up as teachers of Christ's Church. In matters involving the salvation of souls, there is no teaching authority in the Church not subject to this authority and vigilance.^{5†}

Pope Pius XII then took the occasion to mention the emergence of what is called "lay theology" and a new class of "lay theologians" claiming to be *sui iuris*, with an authority distinguished from, and in a way, competing with the magisterium. Such intrusion is rejected.

... There never has been, there is not now, and never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance and watchfulness of the sacred Teaching Authority; in fact, the very denial of submission offers a convincing proof and criterion that laymen who thus speak and act are not guided by the spirit of God and of Christ. Furthermore, everyone can see how great a danger of confusion and error there is in this 'lay theology'; a danger lest others also begin to be taught by men clearly unfitted for the task.⁶

If priests have to learn the social teaching of the Church before

⁵ *Ibid.*, nos. 155-157.

^{5†} Pope Pius XII, "The Responsibility of the Magisterium," Allocution to the Cardinals and Bishops, May 31, 1954, in *The Church*, no. 1371.

⁶ *Ibid.*, no. 1372.

they can communicate it, so does every lay member of the Church first have to learn before trying to communicate. Partly to equip prospective lay teachers, and partly to equip all members of the Church for social action, Pope John XXIII has called for

more attention to this branch of learning. First of all, we urge that attention be given to such studies in Catholic schools on all levels, and especially in seminaries. . . . Moreover, we desire that social study of this sort be included among the religious materials used to instruct and inspire the lay apostolate, either in parishes or in associations. (MM, 223)

Our discussion of the duty incumbent on members of the Church to communicate her social teaching should also include mention of our responsibilities to make our communications more effective. Something might be said on the development of competence in communicating, on the adoption of all available means of communication, or, in short, on the responsibility not only of communicating Catholic social teaching, but also on the responsibility of doing a good job of it. Communication may range from simple conversation with one individual to discourse before large audiences. Communication may be oral, visual, or written. All means must be put to use. "Let this diffusion of knowledge be accomplished by every modern means: that is, in journals, whether daily or periodical, in doctrinal books, both for the learned and the general reader; and finally by means of radio and television." (MM, 223)

As a final item on the subject of communicating Catholic social teaching effectively, I would like to call attention to the importance of unity in the message we seek to communicate. This calls for a recognition of what is settled doctrine and what is still left for freedom of opinion. The impact of our message can be weakened to the extent that we forget the unity due in essentials, or the charity and moderation due in matters of opinion. Pope Pius XII gives us this reminder:

. . . The principal points of that (Catholic social) doctrine are to be found in the documents of the Apostolic See, namely,

Encyclicals, Allocutions and Pontifical Letters. In this connection, it may be mentioned that various schools of sociology have come into being, which have expounded the papal documents, developed their teaching and given it a systematic formulation. All this we regard as right and proper. But it was inevitable that there should be divergence between these schools and that, in the application of principles and in drawing conclusions, they should frequently differ considerably. Here too, therefore, the warning which we have already given about confusion between catholic doctrine and theological schools of thought must be kept in mind: the authentic social teaching of the Church must not be confused with the particular views of different sociological schools; these two things must always be kept clearly distinct.⁷

We may turn now to that other duty of teaching Catholic social principles — the duty of contributing to the development of Catholic social thought. This is a more specialized duty than the duty of communication, and it affects a more limited number of non-official teachers in the Church. Theologians and moral philosophers are expected to carry on a never-ending task of contributing to our understanding of Catholic doctrine, of suggesting applications of principles to new problems, of drawing conclusions from premises established by the magisterium. The role of the theologian has been described for us by Pope Pius XII. In this description, the pope was referring expressly to the mystery of the indwelling of the Holy Spirit in the souls of the just, but what he wrote applies generally:

We know also that from an honest and assiduous investigation of this matter and from the conflicts of various opinions as well as the concurrence of various theories, if only love of the truth and due obedience to the Church direct this

7 Pope Pius XII, Discourse for the Fourth Centenary of the Gregorian University, Oct. 17, 1953, in *The Catholic Priesthood*, ed. Rt. Rev. Msgr. Pierre Veuillot, tr. John A. O'Flynn and others (Westminster, Md.: Newman, 1958), no. 594.

inquiry, will come precious light, which means, in sacred disciplines, as in others, real progress.⁸

I have already suggested that there is work to be done by competent theologians in developing a casuistry of social responsibility. Catholic social teaching is phrased in terms of general principles that must be applied in concrete circumstances by individual consciences. People seeking guidance know well enough that justice and charity must govern their social relations. What may be tormenting them is the unanswered question of what exactly does justice and/or charity demand of them in a matter like civil rights for minorities or in contributing to neighborhood betterment or in negotiating a collective-bargaining agreement. The need for more practical casuistry, as well as the place of casuistry in Catholic social teaching, was expressed clearly by Pope Benedict XV:

While We regard it as essential that ecclesiastical authority should remain in the elevated spheres of doctrine, principles and theory, nevertheless We consider it opportune that certain individuals should descend to lower spheres, and, in perfect conformity with the teaching, principles and theories of the higher sphere, should make it possible for the people to solve the concrete problems with which they are faced, so that they may know the practical course of action they are to follow in the particular circumstances of their lives.⁹

Pope John XXIII has given us similar exhortations:

Today, more than ever, principles of this kind must not only be known and understood, but also applied to those systems and methods, which the various situations of time or place either suggest or require. This is indeed a difficult, though lofty, task. Toward its fulfillment we exhort not only our brothers and sons everywhere, but all men of good will. (MM, 221)

⁸ *Mystici Corporis*, in *The Church*, no. 1080.

⁹ Allocution to the Society of St. Joachim, March 18, 1919, in *The Lay Apostolate*, no. 436.

There is no doubt about the difficulty of formulating more specific answers for concrete circumstances. And again we are brought back to the obligation of developing competence in anyone who would aspire to contribute more specific answers to specific problems. We might also notice again that lack of competence should be recognized as imposing an obligation of restraint on an uninformed zeal. Perhaps more cooperative effort between the moralists and the men actually involved with political and social action would help toward a more fruitful contribution in social thought and action. The theologian, almost by acquired characteristic prone to *a priori* reasoning, could be helped to a greater awareness of the issues as well as of the claims of feasibility in any attempt to form a concrete moral judgment. On the other hand, practical men of affairs would be helped to appreciate that expediency cannot supplant moral principles.

If I have emphasized the need of a more practical casuistry, I do not mean to imply that we can ever get all the answers we need through the approach of the casuist. Some problems will always elude solution through a definition of exact obligations. The teaching of Catholic social doctrine must therefore also imply a presentation of recommendations and exhortations that impel resolutions even beyond the call of duty. Hence the responsibilities of teachers must extend to the imparting of that general thing we call "a Christian mentality", a mentality that recognizes the claims not only of commandments, but also of counsels. Some years ago a book was published by the Commission on American Citizenship of the Catholic University of America. The book was entitled *Better Men for Better Times*. Surely one of the responsibilities of our teachers of Catholic social thought is the duty of imparting the kind of instruction that will contribute to the formation of better men.

RESPONSIBILITIES FOR DEVELOPING CHRISTIAN SPIRITUAL RESOURCES

The observation about the contribution of our teachers to the formation of better men leads us into some discussion of another general duty of the Catholic Church toward social betterment.

Pope Leo XIII called attention to the efforts of the Church not only to enlighten men's minds, but also to influence men's minds and hearts.¹⁰ Pope Pius XI also emphasized the mission of the Church as instrument of grace and the importance of this mission even for social progress: "... The Catholic Church is undoubtedly pre-eminent among the moral and religious forces of today... While this mission has in view man's happiness in heaven, it cannot but promote his true felicity in time."¹¹

Pope Pius XII has indicated in more detail how the Church, in pursuit of its mission of bringing the true faith and divine grace to men,

makes an incalculable contribution even to the common good and the interests of the state. For in reality the real secret of the moral power of the Church is hidden in the sources of grace at her disposal, above all in the principal sources which are the sacraments. In this way she contributes indirectly it is true, but with a very high degree of efficacy, to the good of civil society. How is this? Especially in forming really Christian families where fidelity, a peace full of affection reigns between the partners, where children are brought up in the filial fear of God, in respect towards all legitimate authority, in loyalty, honesty, purity. Conjugal chastity, the joys of family life, the vigor of a morally healthy youth, such is the armature, and so to say the backbone of a national community. In forming men to Christian virtues the Church by that very fact teaches them to rise above the pettiness of egotism and, for the love of God, to render to the State what is due to the State; she directs them and initiates them in the good works of fraternal charity; she opens their minds and hearts to the meaning of social justice.¹²

10 *Rerum Novarum*, in *The Church*, No. 517.

11 *Divini Redemptoris*, par. 77-79, in *Five Great Encyclicals* (New York: Paulist Press, 1939) p. 205.

12 Radio Message to the Faithful of Haiti, Dec. 8, 1949, in *The Church*, nos. 1266-1267.

The reminder of the Church as the instrument of grace will, I trust, indicate what I am driving at when I designate this part of my paper as "Responsibilities for developing Christian spiritual resources." Spiritual betterment is a duty, even in the sense of a responsibility for social betterment. I should think that all of us here are sufficiently aware of this need for spiritual development for ourselves and for anyone who undertakes any part of an apostolate of Christian social action. Unfortunately, such awareness is not universal. Pope John XXIII felt constrained to write:

... No folly seems more characteristic of our time than the desire to establish a firm and meaningful temporal order, but without God, its necessary foundation... But the turn of events in our times, whereby the hopes of many are shattered and not a few have come to grief, unquestionably confirms the words of Scripture: 'Unless the Lord build the house, they labor in vain who build it' (Ps. 126,1). MM, 217)

Our social apostolate is not merely humanitarianism. Pope John XXIII reminds all members of the Church that "in their dealings with men, they are bound to exert effort in such a way that while fulfilling their duties to others, they do so in union with God through Christ for the increase of God's glory." (MM, 256) The pope reminds us to the nobility and dignity derived from our union with Christ as branches with the vine; and when we apply ourselves to temporal affairs, such work becomes a continuation of the labor of Jesus Christ himself, drawing from it strength and redemptive power. (MM, 259)

The most obvious contribution of a healthy spiritual life to social betterment comes in the form of light for the intellect and strength for the will with all that these helps mean for greater effectiveness in any apostolate. Again Pope John XXIII should be quoted:

... He who is, as it were a light in the Lord, and walks as a son of light, he perceives more clearly what the requirements of justice are in the various sectors of human zeal, even in those that involve greater difficulties because of the

excessive love which many have for their own interest, or those of their country, or race. It must be added that when one is motivated by Christian charity, he cannot but love others, and regard the needs, sufferings and joys of others as his own. His work, wherever it be, is constant, adaptable, humane, and has concern for the needs of others. (MM, 257)

The same theme recurs in *Pacem in Terris*:

Every believer in this world of ours must be a spark of light, a center of love, a vivifying leaven amidst his fellow men; and he will be all this the more perfectly the more closely he lives in communion with God in the intimacy of his own soul.¹³

If spiritual resources must be developed in anyone undertaking work of social betterment, there is also need to develop the spiritual resources of the people whose problems are being considered. How many social problems are aggravated if not largely caused, by such things as selfishness, a quest for material gain and pleasure without regard to the claims of conscience. "Separated from God," wrote Pope John XXIII, "man becomes monstrous to himself and others." (MM, 257) There is need to secure more recognition of a hierarchy of values in human life. Sordid love of wealth, condemned by Pope Pius XI as the shame and great sin of this age, must be opposed by the Christian law of moderation which regards things of this life only as means to the ultimate goal of man, which is the possession of God Himself.¹⁴

In recognition of its place as the normal means of conveying spiritual light and life, Pope John XXIII repeats a constant appeal of his predecessors for the sanctification of Sundays and holy days. For most men and women, Sunday is the day when they receive whatever religious instruction they are going to get. Sunday is also their one day for taking part in the Eucharistic Sacrifice which

13 Pope John XXIII, *Pacem in Terris*, ed. William J. Gibbons, S.J. (Glen Rock, N.J.: Paulist Press, 1963), par. 164. Henceforth referred to in the body of the paper as PT with paragraph number.

14 *Quadragesimo Anno*, par. 136, in *Five Great Encyclicals*, pp. 163-164.

both renews the memory of the divine redemption and at the same time applies its fruits to the souls of men. (MM, 249-253)

As a conclusion to this part of my paper, I would suggest that we might have some profitable discussion on practical ways to make better use of our Sunday opportunities to strengthen the spiritual resources of our Catholic people. There might also be discussion of the merits of our parish societies and of the Third Order as instruments of spiritual betterment. And finally, we might try to evolve some good answers to the problems of reconciling the demands of what we frequently call the active life, with demands of what is called the interior life. On the one hand, the tenor of some spiritual guidance is to stress a thesis that the only realities worth attending to are God and one's soul. Such guidance will warn about the distracting character of all other occupations. On the other hand, there is the thesis that emphasizes more action. This kind of guidance is a criticism of what may be called the selfishness of seeking the spiritual luxury of resting in the interior garden of the soul while the world needs men and women willing to do something to save it. How can we balance the rival claims? Pope John XXIII insists that a balance is possible:

Let no one imagine that there is any opposition between these two things so that they cannot be properly reconciled: namely, the perfection of one's own soul and the business of this life, as if one had no choice but to abandon the activities of this world in order to strive for Christian perfection, or as if one could not attend to these pursuits without endangering his own dignity as a man and as a Christian. (MM, 255)

Perhaps some of the difficulty in reconciling the claims of the active and of the interior life arises from our tendency to generalize too readily and to embody our preferences in too rigid formulas. We must not forget what St. Paul adverted to as "varieties of gifts, but the same Spirit," "varieties of ministries, but the same Lord," and "varieties of workings, but the same God who works all things in all." For ourselves as priests and religious, we have the guidance of our legislation and the direction of our

superiors. We have to trust our superiors to do for us what we in turn may be called upon to do for others to whom we minister, namely, to keep the balance. If activity is claiming too much attention and spiritual vitality seems to be weakening, there must be an increase of effort to strengthen spiritual life. If spiritual life seems strong enough and there is more active work to be done, there may have to be some urging to undertake the work of the active life.

RESPONSIBILITIES FOR CHRISTIAN SOCIAL ACTION

I mentioned earlier that there is untidyness in the divisions of this paper. When I now take up a discussion of Christian social action, I do not mean to imply that learning, communicating and developing social thought are not also forms of social action. And I certainly agree that the work of developing spiritual resources is action. But what I want to discuss here is not so much action in the sense of thinking about social problems, or action in the sense of fitting ourselves or others with the spiritual equipment we need, but rather what we might call action *in actu secundo*, or the more visible, external tackling of concrete social problems. Again we want to see if we can offer anything to help answer "Who has to do what?"

Christian social action must be engagement on many fronts. But unlike warfare, where soldiers can concentrate on the engagement on their particular front, social action demands a kind of individual mobility to allow engagement of the same person on several fronts simultaneously. Some forms of social action may be organized and directed by the hierarchy of the Church. Some forms are unofficial forms of Christian social action.

Before going on with such differentiated forms of Christian social action, I think it in place here to insert two points that have more general relevance to the total program of Christian social action. The first point would be a reminder of a general responsibility on every Catholic to give good example. What Pope John XXIII suggests when he writes of the necessity imposed on Christians of conforming their behavior to the teachings of the Church

(MM, 228), we find amplified especially for priests in these words of Pope Pius XI:

... The most efficacious means of apostolate among the poor and lowly is the priest's example. ... Especially needful ... for the present situation is the shining example of a life which is humble, poor and disinterested. ... A priest who is really poor and disinterested in the Gospel sense may work among his flock marvels recalling a St. Vincent de Paul, a Curé of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest ... too often ... will be a hindrance rather than an instrument of grace in the midst of his people.¹⁵

Such a reminder of the responsibility for an example of poverty of spirit in the priest leads us to recognize responsibilities for good example in priests and in lay people of such other virtues as honesty, justice, charity, zeal for the common good, patience, fortitude and all the virtues involved in social action.

The other point I think should be introduced here is contained in an admonition of Pope John XXIII. There may be sometimes too much of a panacea mentality, or too much reliance on drastic action and not enough appreciation of constant small advances. Pope John XXIII reminds everyone "that to proceed gradually is the law of life in all its expressions; therefore in human institutions too, it is not possible to renovate for the better except by working from within them, gradually." (PT, 161) We must not fall into the mistake of those who "under pretext of seeking what they think best, meanwhile fail to do what they can and hence should do." (MM, 238)

When we come to some particulars of Catholic social action, we can start with the responsibility the Church has always recognized of carrying on what we call social work and social service. Pope Leo XIII has called attention to the direct intervention of the Church in the interests of the poor. "The Church has stirred up everywhere the heroism of charity, and has established Con-

15 *Divini Redemptoris*, par. 63, in *Five Great Encyclicals*, p. 201.

gregations of Religious and many other useful institutions for help and mercy, so that there might be hardly any kind of suffering which was not visited and relieved.¹⁶

Charitable work, whether under official auspices of the Church or as private effort prompted by the Christian virtue of charity, would introduce here some questions about a practical implementation of the precept of alms-giving and of the other works of mercy. There ought to be more precision in determining when a person's wealth reaches the superfluous category and hence would have to be distributed to others. We might also discuss the relative merits of direct personal almsgiving compared with the possible more efficient organized forms of relief. We might ask what is the best policy in regard to competing appeals made for the alms of our Catholic people. There is much to be said for a regulation of appeals. But there is also the possibility that worthy causes might suffer because they are not allowed to compete, and the reason for their disallowance might be just the personal preference of people who are in a position to regulate appeals.

Aside from institutions of charitable work organized and supervised by the hierarchy, the main burden of social action falls not on the clergy but on the lay members of the Church. The main work of the clergy will always be the sacerdotal ministry — dispensing truth and grace as spiritual guides and ministers of the sacraments. True enough, priests are also people, and their conduct as human beings, as citizens, as members of a social community, must be guided by the teaching they propose for others. But the greater opportunities, and hence the greater responsibilities for the application of Catholic social teaching to concrete problems, belongs to lay people.

We must notice that the application of Catholic social teaching is not simply a carrying out of very detailed and specific precepts formulated by ecclesiastical authorities. Rather it is the work of conscience, wherein individuals, and sometimes groups, have as a starting point a general principle contained in Catholic social teaching, and then must seek to arrive at a practical judg-

16 *Rerum Novarum*, par. 24, in *Five Great Encyclicals*, pp. 14-15.

ment for a here-and-now course of action. In making such practical judgments, people must be expected to vary in their opinions — not indeed on the principles, but on the best form of immediate application. The teaching authority of the Church will rarely descend to a pronouncement on the relative merits of proposals for applying principles. While such restraint on the part of the teaching authority may sometimes be construed unfairly as “hedging”, this restraint is really protection of the prestige of the teaching authority, acknowledgement of legitimate freedom of thought, and guarantee of essential unity. Also, since practical decisions may involve questions of technique or of economic and political preferences, the Church recognizes the impropriety of invading fields it holds to be beyond its authority.

Nothing I have just said should be construed as though I deny to the hierarchy of the Church the right to issue precepts in social action by laymen. “. . . It is the Church’s right and duty not only to safeguard principles relating to the integrity of religion and morals, but also to pronounce authoritatively when it is a matter of putting these principles into effect.” (MM, 239) Actually such particular precepts are rarely issued. More reliance is put on the presentation of principles and the exhortation to lay persons to “conform their activity to the teachings and norms of the Church in social matters” and the warning that failure to be guided by such principles will mean that laymen “are negligent in their duty”. (MM, 241)

If I have made myself clear, you will catch the drift of what I mean when I say that lay, rather than clerical members of the Church will have to be more involved in the practical application of Catholic social teaching to concrete action. And the priest, who is usually more removed from very many of the social situations wherein some action is called for, will hardly have a sufficient understanding of all the details that should be considered, or of the possible ramifications of a suggested course of action. The priest should be a moral guide. But it is not his function to “pull rank” as it were, and dictate as precept what he thinks ought to be done.

This discussion of the necessity of leaving to lay persons most

of the work of applying social principles, leads me to another phase of a responsibility of restraint here. I think the cause of Catholic social action can be hurt when even laymen get over-ambitious in offering proposals in areas of action that are really outside their range of competence. It is all well and good to be concerned with a wide range of interests. But it is hardly possible for anyone to know enough to be ready with all the answers for every situation. In other words, there is a responsibility to recognize here a certain subsidiarity of function, and to allow a generally determining role for formulating social action programs in a given area to the people most concerned with that area.

Perhaps all this discussion of lines of responsibility for social action might be made more understandable through an example. Let us take a problem of fair wages. The Church has formulated through her teaching authority the principle that wages must be just, and to compute what kind of a wage is just, consideration must be given to the needs of the worker and his family, to the state of the business, and to the general economic good of the community. So far, we are in the area of Catholic thought on the question of wages. There is a responsibility on Catholics to learn this teaching of the Church, to help communicate it to others, and, for some members of the Church, to contribute to our understanding of such teaching. (All this would bring us back to the first section of this paper.)

Then (as suggested in the second section of this paper), there is the responsibility of marshalling the spiritual resources of Catholics to provide them with the zeal necessary to pursue justice and to dispose them to receive light and strength from God to help them fulfill their duties of justice and to stimulate others to a love of justice.

Thus prepared mentally and spiritually, armed with principle and with virtue, representatives of labor and management sit down at a bargaining table to negotiate a wage contract. The bishop does not expect to be asked for instructions, much less for directions. He relies on the negotiating parties to remember the principle involved — justice in wages. He hopes the parties enter upon their negotiations with an awareness of their moral respon-

sibility. Now it is up to the parties concerned to make their concrete proposals and counter proposals, to judge their fairness, to test their desirability as well as their feasibility in the concrete circumstances of time and place. Other parties may have interests in the proceedings, sometimes an interest vital enough to warrant consideration (for instance because of effect on prices), but as a general rule, outside interference will not help hammer out the terms of the wage contract. The negotiating parties are the people we should expect to have the best knowledge of the state of their business, of the relative merits of proposals offered in bargaining, and of the likely effects of what action they propose to take. Theirs then is the primary responsibility that whatever action they take, even though it is so temporal in nature, must be such that it can qualify as a conscientious application here and now of Christian social thought. This is the kind of action I have in mind in this part of my paper.

Multiply such examples to take in areas of action in the neighborhood, in the civic community, in the various trades and professions, in education, in politics, in race relations, in the promotion of peace. Subdivide general areas of social action into more specific problem areas. If we can identify the people most immediately involved, I think we have the people with the most direct responsibility for constructive social action of Catholic inspiration.

I do not mean to suggest that in cases where any of us are not immediately involved, we can dismiss as none of our business whatever happens to be done by the parties immediately concerned. If we may presume that the parties immediately involved are both competent and conscientious, we also remember that such presumption must give way to fact when facts are evident. In such cases, there is a responsibility to correct a wrong course of action.

Moreover, a readiness to recognize what I have called a certain subsidiarity of function and responsibility for specific problems, must never mean a blindness to the need of harmonious collaboration among all Catholics who are trying to carry out action of Christian inspiration. Earlier in this paper I mentioned the need of unity in Catholic thought. There is also need of unity

in action. One of our persistent troubles, noted by all the popes since Leo XIII, is a tendency to dissipate our strength. There is a danger that, as Pope Pius XII said, "So many generous initiatives are being dissipated in different directions, unknown to each other, or sometimes, alas, coming into conflict! And all this time, evil is without respite gaining fresh conquests and making inroads everywhere, for lack of understanding and cooperation between good men."¹⁷

Where a higher good is at stake, there is a responsibility on all concerned to seek a common understanding. It may be human enough for each person to think his problem and his suggestions for meeting it must have priority. It is not always easy to achieve a unity that respects legitimate freedom of action. But that effort must be made. Pope Pius XII has himself suggested some practical guide lines for safeguarding the requirements of unified action. One such safeguard of unity among all Catholic forces is a readiness to be guided by the hierarchy of the Church. Another safeguard is a recognition of a hierarchy of values to be observed among our objectives. "You must, therefore, prefer the spiritual to the material, the definitive to the provisory, the universal to the particular, what is urgent to what can be put off for a time."¹⁸

A readiness to collaborate in constructive social action should also extend to collaboration with non-Catholics in pursuit of common objectives. The social doctrine of the Catholic Church is made up, for the most part, of dictates of the natural law. There is therefore, as Pope John XXIII wrote, a vast field in which Catholics "can meet and come to an understanding both with Christians separated from this Apostolic See, and also with human beings who are not enlightened by faith in Jesus Christ, but who are endowed with the light of reason and with a natural and operative honesty." (PT, 157) While careful never to compromise

17 Allocution to Members of Sodalties of our Lady, Sept. 8, 1954, in *The Lay Apostolate*, no. 980.

18 Radio Message to Italian Catholic Action, Dec. 8, 1953, in *Directives to Lay Apostles*, ed. Benedictine Monks of Solesmes, trans. Mother E. O'Gorman, R.S.C.J. (Boston: St. Paul Editions, 1963), nos. 425-426.

their religion, Catholics "should be prepared to join sincerely in doing whatever is naturally good or conducive to good." (MM, 239)

Collaboration for constructive social action demands contact and communication among individuals and groups. Sometimes an intermittent consultation may suffice, but often there is need of a more formalized organization of forces. The need for unity of effort can thus induce a responsibility to work with existing organizations not only of Catholics, but also with other organizations pursuing objectives that are naturally good or conducive to good.

In the past, Catholics may have proved themselves somewhat too aloof and too suspicious of organizations that were not professedly Catholic. There is no good reason now for non-collaboration with other bona fide organizations in such things as civic or neighborhood improvement, the promotion of better race relations, of international peace and similar social programs.

Faced as we are with such a vast field for responsible social action, there may be something of a problem deciding where to start and what to do. Certainly, we must not under the pretext of seeking what we may think best, meanwhile fail to do what can and should be done. (MM, 238) Pope John XXIII gives us the practical suggestion to start with the situation that immediately confronts us.

The teachings in regard to social matters for the most part are put into effect in the following three stages: first, the actual situation is examined; then the situation is evaluated carefully in relation to these teachings; then only is it decided what can and should be done in order that the traditional norms may be adapted to circumstances of time and place. These three steps are sometimes expressed by the three words: *observe, judge, act*. (MM, 236)

The big problems of the world are made up of all the smaller problems of particular situations. When every Catholic accepts his responsibility for improving the particular situations he faces, he is bearing his share of the responsibility for improvement in the big problems.

POPE JOHN'S CHALLENGE TO FRANCISCANS*

BENEDICT JOSEPH GROESCHEL, O.F.M. CAP.

The evolution of Catholic thought from Leo XIII to John XXIII is the most startling and meaningful event in Church history since the Council of Trent. From the time of Leo XIII the continual growth of a new dimension in the application of the gospel to the times can clearly be seen. The Church is moving to baptize and incorporate the ideas of the industrial age and the even later concepts of the age of technology which is only now dawning upon the world.

Perhaps one of the most salient features of this new dimension in the life of the Church is its concern with the intrinsic value and dignity of the human person in relation to what we call social justice. This expression is taken to mean far more than a matter of wages and hours. It is a comprehensive view of the place that each human being must take in society including the society of the Church, if each one's potential is to be realized and each one's dignity is to be recognized.

Some are frightened by this new dimension in the Church and, in fact, by the entire renovation and reform called for by John XXIII at the beginning of the Ecumenical Council. They are frightened because they fail to recognize that everything that lives must grow and that which grows must change. We had, unfortunately, become accustomed to a mode of thought in which change seemed to be an abandonment of the teachings or the ideals of the Church. We had begun to think of the Church as a static institution. No doubt this misapprehension was related to the

* Keynote address to General Assembly, Franciscan Sisters Educational Conference, Alverno College, Milwaukee, Wisconsin, Nov. 27, 1964.

fact that the Church has been, in the last four or five hundred years, almost constantly put in a defensive position by the secular and scientific world about it. From the time of Leo XIII the Church moved away from this defensive position and began to take a more positive and humanistic approach to the age. This position came to full flower in the pontificate of John XXIII, although it had been prepared for by Pius XII and by previous pontiffs. And this renovation and the incorporation of the new age continues apace in the pontificate of Paul VI.

Those whom John XXIII characterized as prophets of doom no longer can feel justified in shackling the Church to a stereotype or to a static and defensive withdrawal from participation in the trends of the new age. They can no longer feel that they are defenders of the faith because through the very highest echelons of the Church there has re-echoed a call to baptize and incorporate the new world dawning upon humanity, as the early missionary monks went out to baptize the new world that dawned on Europe at the end of the Roman Empire.

These preceding statements, although rather generalized, have been given to put our conference this year in some historical perspective and focus. We will select out of this new age dawning on the Church but one aspect and we will apply it quite definitely, in this meeting, to our own Franciscan religious life, apostolate and observance. In order to understand what we are doing, however, we must constantly bear in mind the age we live in, the challenge that it presents and the sublime opportunities for the preaching of the gospel that are offered to the Church in the age of technology. We must also be keenly aware of the loss that will accrue to the salvation of souls and the extension of the Church through our failure to come realistically and wholeheartedly to grips with the concepts of modern men. It is a time both of great opportunity and of great danger.

In our discussion of *Mater et Magistra* which is, along with *Pacem in Terris*, the most permanent contribution in letters that John XXIII made to the Church, we will discuss social justice in its broadest meaning in relation (1) to our apostolate to the external world outside the order, (2) in relation to those who

work directly with the order, such as employees, lay teachers and children, (3) and finally and most crucially in relation to its application to the internal life of the order.

Mater et Magistra was a document dedicated to a defense and an elaboration of the value, meaning and importance of the total human being in respect to society. In this document John XXIII excluded no human being and certainly no Christian from the necessity of having in his own life an opportunity to be human and to realize those potentialities of nature which are the talent that God gives us to care for as the stewards in the gospel parable.

Of course, the encyclical was mostly concerned with the grave and serious social problems of the time, particularly the problems of wage earners, the problems of farmers, the problems of those in the newly emerging national states and last, but certainly not least, the problems of those who are victims of racial prejudice. Each one of these problems in its basic form was approached by St. Francis in his own life and apostolate. This simple man constantly brought home to others the intrinsic value of human nature by his kindness to the leper, to the outcast, to the robber, to those whom the human race considered its refuse. He brought home to the Church of his time the importance of recognizing not only Christ in every human being but the basic values of human nature placed there by the Creator which are inalienable by any reason of circumstance or station. St. Francis went so far as to befriend and to preach to the bitterest enemy of the Church, the Sultan, who represented eight hundred years of constant bloody conflict with Christianity. The meaning then of the Franciscan apostolate in our time, seen in the life personality and apostolate of St. Francis, is all too clear.

But, like all human institutions, Franciscanism has at times become seriously bogged down. In the life of St. Francis himself we recall the terrible conflict which existed between those who wished to give the Order a status of importance and material affluence and those who wished the order to preach a radical primitive Christianity. Perhaps if we really wish to understand a man who roams the roads, lives practically like a vagabond, eats dry crusts of bread in the palace of Cardinal Ugolino, has himself flogged in

the streets, and puts on spectacles for the population with Brother Juniper, perhaps if we are to give him a name we must call him something of a radical.

Psychologically most of us are not equipped to be radical. The radicalism of St. Francis admittedly would have little or no effect in our time if it was presented in the same way the St. Francis was able to present it to an age with greater faith and different values. However, if by radicalism we mean an honest, sincere and determined commitment to the values of the gospel, regardless of their unpopularity, then we must admit that as Franciscans we are bound to this form of radicalism. Many of the social teachings of the popes, even of Leo XIII, are still unpalatable to people in our own society. When we get to such obvious questions as racial prejudice, the demands of the poor, the needs of those who are utterly incapable of providing for their own well-being, when we get to these questions we find that many members of the Church have somehow or other failed to comprehend the complete significance of the Christian gospel. On the question of peace and our responsibility in a world divided into huge hostile camps, we recognize that the gospel of Jesus Christ can place the Christian in a very difficult position. We are in the position of a man who must go the extra mile according to Jesus Christ. The scandal of the world at the encyclical *Pacem in Terris* caused John XXIII to remark "the only thing they can criticize the Pope for in this Encyclical is trying to be a Christian." In *Mater et Magistra*, in passages related to needs of nations or races exploited because of their ethnic origin, we have some very hot issues. These are issues that must be brought home in the average American Catholic parish with a degree of discomfort and pain. They must be exemplified by those who believe in the Christian gospel, by those who are willing to risk the radicalism of taking Christ on his own statements. This is especially true of those who have vowed themselves to taking the gospel as their rule in life. These questions must pose the challenge of the time.

Not long ago a Franciscan Father in one of our monasteries remarked to me about the war against poverty that this really should have been initiated, not by the government, not by the

civil authorities, but by the Franciscans. We should have been preaching a war against human degradation, against that poverty which makes men forget that they are human beings and children of God, long before it became an issue in the political forum. In our own society in the great city in which I work, New York, there are areas of social need that rival anything since the slavery of Egypt. There are degrees of degradation and destitution, there are sufferings of children and old people, there are social ills as immense as the destitution of the lepers in the time of St. Francis. The first question that we must ask in this Franciscan Educational Conference is what are we doing in our own life and apostolate to bring home the social message of *Mater et Magistra*. This is a crucial and burning question. It is a question, my dear Sisters, on which will be judged the failure or success of the Franciscan apostolate in the Catholic Church in the twentieth century. Some day the historians of the Church, looking back at the tremendous social upheaval of the times, must ask themselves and must ask us what the Franciscans did to preach the message of the gospel. Not only will this question be asked by historians, it will also be asked by God.

When we come to the question of social justice in relation to the community it most pertinently applies to those who work directly for the order, particularly to lay teachers and to employees of the order in various capacities. I remember being absolutely amazed when I spoke to a Franciscan Sister who is a nurse in a Catholic hospital in the East. This Sister spoke to me of what she felt were the grave social injustices done to the lay employees of this Catholic hospital. These injustices not only included the matter of slavery, which perhaps realistically speaking will always be something of a bone of contention. They extended to the overall lack of dignity given to lay employees in comparison to the members of the religious community. Those of you who teach with lay teachers I am sure, at times have felt that they consider their status often to be that of second class citizens, that they feel that they do not stand a chance if there is some disagreement with a member of the religious community. Some of this may be imaginary. Some of this may be the psychological problem that

will arise with any non-community member working in an institution governed by a united religious community. But some of it is real and although we may blame it on original sin, we still have the obligation to try to recognize and ameliorate such situations of social injustice.

It is not pertinent in a keynote address such as this to discuss particular and obvious forms that this injustice may take. However, it is pertinent to point out that areas of injustice related to employees of Franciscan communities ought to be discussed, if this conference is to successfully face the issue at hand.

Finally a word ought to be said about justice in relation to students. We live at a time when there is a considerable amount of confusion and evolution going on in the world of education. The pendulum is certainly swinging away from the largely permissive concepts of education which were preached before the second world war and which to some extent still influence education in public schools. There is now a visible swing away from permissiveness. There is a feeling that discipline and order are as much a part of life as creativity and spontaneity.

In the parochial schools, however, we are generally moving from a rather strict and authoritarian approach to education to a recognition of greater spontaneity and liberty. This, I think, is an excellent evolution on our part. I think that we are moving in the right direction. But I am aware of circumstances in which the growth, outlook and self-concept of children in parochial schools have been severely crippled by religious teachers who maintain a system of discipline more appropriate for automatons than for human beings. Order and discipline are forms of love. When they become, as they may become, forms of latent hostility and aggression, or vehicles of a disguised disappointment with religious life, then they can be most destructive forces working against the Church in a particular environment.

We all agree on the principles. I think that we will agree that the children taught in our schools are children of God, that they have a value, a freedom and an independence given to them with their immortal soul and magnified by the grace of God received at baptism. I don't think we have to discuss the principles,

but I do think we have to discuss the application of these principles both philosophically and psychologically. We also ought to discuss with sympathy and compassion, but with honesty, that Sister who is disappointed in religious life, who has become bored, who has been perhaps thwarted by an erroneous concept of the vow of obedience, who has become perhaps a stagnated and stereotyped individual and whose basic human nature is revolting in neurosis against this sick approach to religious life. This Sister will take her hostility, her neurosis, out on the students in the classroom. I have seen it done. I must tell you that I had Sisters in school for eleven years of my life. I have seen situations where a Sister is able to create in class an image of the deity which represents much more accurately the devil whom we are seeking to avoid than the God whom we are seeking to find. How many Catholic children see the heavenly Father as a policeman, as a God of thunder, a God who seeks opportunities to send people to eternal damnation. This false God can do more harm to the children of the Church than any atheistic propaganda. The minds of children must be fashioned to a positive and a loving image of God. This can only be done if the image of God is seen on their souls, an image that is positive, smiling and benign, an image of God worthy of Him who created the world and who has first loved us.

Finally, in this convention we must discuss a third point in relation to *Mater et Magistra*. We must with candor and courage face the question of social justice in the life of the order itself. Do the members of the different communities and their laws reflect a positive and Christian appreciation of the meaning of an immortal soul of a rational being?

In discussing the social doctrine of *Mater et Magistra* in relation to the internal order of religious life it is of course essential to bear in mind that those who have taken the vows of religious have voluntarily surrendered some of their human rights in pursuit of total dedication to God. It is an error, however, to think that men and women who have become religious can renounce inalienable human rights. St. Thomas Aquinas in commenting on obedience says, "In obeying as in all other things a man must

deport himself as a rational animal, he must operate by the use of reason." There are certain schools of religious thought which would give the impression that a human being who is a religious is a totally annihilated personality. We rightly speak of dying to the world, of being crucified with Christ. However, we must also bear in mind that the purpose of the religious life is not the destruction of the human being but the total dedication of the human being with all his potentialities, with all of the talents that God has given him, to the service of almighty God. We do not merely die with Christ, "but we rise with Christ from the dead," dead to sin but alive to God, "not as slaves but as friends." Consequently the religious is just as much a human being, with the same inalienable rights as any other human being. He cannot obey a law that is wrong, he cannot violate his conscience in the pursuit of obedience, he cannot destroy his total personality in the pursuit of the life of chastity. He cannot practice a poverty which will make him totally destitute of all resources necessary for sustaining life. He cannot either psychologically or physically commit suicide.

Pope John has a pertinent paragraph in the opening of the encyclical on *Mater et Magistra*. I would ask your indulgence to quote this entire paragraph. "Hence although the holy Church has a special task of sanctifying souls and of making them share in heavenly blessings, She is also solicitous of requirements of men in their daily lives, not only those things relating to food and sustenance but also to their comfort and advancement in the various kinds of goods and in various circumstances of time."

As Franciscans and as religious we have certainly abandoned our right to many material comforts. We seek to preach before the world a message of detachment and more than detachment. We seek to preach before the world that human beings can be happy and self-actualizing and creative even without many luxuries, even when they are restricted by the limitations of common life, obedience and chastity. But it is not the purpose of religious life to create corpses. It is not the goal of religious orders to make men and women who are zombies, who operate as machines.

If this were true then we would be guilty of the crime that Christ described in the parable of the talents. We would be like

that man who took his one talent and went and dug in the earth and hid his talent so that it had no fruition, so that he did not receive in return a heavenly reward.

I think then it is time and that this conference is an excellent occasion for us to examine what is meant by the pursuit of religious perfection and by the total dedication of one's life to the creative service of God. I think that we must apply the principles of social justice and the scholastic concept of the human being as a child of God and as a free, rational and responsible being to the religious life. This will be certainly most fruitful. In the two international Conferences on the State of Perfection the need for an evaluation of the religious life along these lines was repeatedly stressed. Over and over again the religious superiors who participated in this meeting in the Vatican in the last decade, stated that the religious life frequently produced people who were incapable of taking an ethical stand, people who were incapable of judging for themselves, people who though physically adults emotionally, psychologically and even morally were often children. These were strong words but they were uttered by the representatives of the major religious orders and congregations of men and women throughout the world.

Pope John XXIII was a man who constantly accentuated positive values. He was not by any means a negative person. We cannot imagine him preaching a negative spirituality. He was a prophet of our times because the world is not looking for yogies. The world is not looking for those who have striven by various physical and psychological effects to reduce themselves to breathing corpses. The world is looking for apostles. It is looking for people in whose lives and in whose hearts there is reflected the creative message of Jesus Christ. We must be alive to Christ, we must live in Christ, and we must live Christ before the world.

Both subjects and superiors in the Franciscan religious communities of Sisters in our country are challenged by this conference to evaluate the structure and implementation of community life in their own order and to evaluate it in the light of *Mater et Magistra* and the overall scholastic concept of the human being. Obedience is to be the creative leadership in our order of servants

of the brethren and Sisters. St. Francis envisions superiors of our order not in the role of lords of the middle ages or of the generals of armies but rather as guardians, as ministers or servants to the whole brotherhood or sisterhood. This is the concept of a superior in our order. It is a concept which easily lends itself to a creative understanding, to cooperation, to growth and development, to the recognition of the value of the human being inside the complex of the religious community. No one who values and believes in the reality of religious life and who is dedicated to the ideals of St. Francis and the general overall ideal of religious life in the Church, need be frightened by the challenge of John XXIII. They should rejoice that our order is to grow in our time. They should rejoice that we are being summoned by the great prophet of modern times in the Church to go into the vineyard of the Lord to work in the harvest.

In my own life I had never expected to see a revelation of the majesty and the love of God in a single human being as it was demonstrated in the life of John XXIII. The miracle of this man's life and teaching and effect on the Church has shaken all of us. It has frightened some. It has encouraged others. But it has moved everyone in the whole world — even the bitterest enemies of the Church. We are not the enemies of the Church. We are the most faithful children of the Church. Let us then heed with courage, with resolution, with foresight and intelligence, with a consecration of every value and every talent that God has given us the voice of the shepherd of the twentieth century. Let us awaken our order, which one might call a sleeping giant, to go into the market place of the twentieth century, to go and manifest before men that the gospel of Jesus Christ is a gospel of good tidings, good tidings to the poor, good tidings to society, good tidings to those who bind themselves by vows for every moment of their lives to preach by example these good tidings before the whole world.

Let us go forth with joy, with courage, with resolution and intelligence, not as prophets of doom, not as those who embrace the darkness, not like the pagan stoic but like the children of God. Let us go forth like those early apostles of the Church who went

out rejoicing before the whole world to bring the good news of Jesus Christ. They even rejoiced when they suffered. They gave to all the world a tremendous religious and cultural heritage, and laid the foundations not only of the Church but of western civilization. We are part of this culture. We are part of this movement. Our holy Father St. Francis, most beloved man in western history, calls us to accept the message of the prophet of the good news in the twentieth century, to take upon ourselves the sweet yoke of Jesus Christ after the manner and teaching of John XXIII. We are called to preach this message to the poor, to fight for the poor, to preach it in society, to preach it to those with whom we work, to preach it to children and most of all to preach it to ourselves, to live it in our own lives, to be worthy of Him who said, "I am the way, the truth and the light, he that follows me does not walk in darkness." My dear Sisters, let us be in the twentieth century the children of the Light.

THE DEVELOPMENT OF THE PERSON BASED ON "MATER ET MAGISTRA" *

DACIAN BLUMA, O.F.M.

A topic like the above presented to a group of librarians poses quite a challenge. I wonder about your expectations as to the development of this thought. I would like to start with a reference to an article in the *Milwaukee Sentinel* (Sept. 24, 1962, Part 2, p. 1) which featured a rather strange scene.

A group of people dressed in their Sunday-best were assisting at a burial; in fact, they had a shovel in their hands and were dutifully throwing on dirt after the services. The funeral was for a stack of some 500 books. It caught my attention because I felt sure, being a librarian myself, that these were frustrated librarians giving vent to their feelings at a very low period in their careers. It was not, however, quite that tragic. It happened to be part of a Jewish ceremony. "In our tradition," the spokesman of the group explained, "a book represents life, spirit, a soul, a dream, and when it becomes old and worn we put it away into the lap of Mother Earth with the same love, care, respect and sanctity we give to our departed loved ones." I bring this up as an introduction to my particular turn in the treatment of this topic, namely, the development of the person, based on *Mater et Magistra*.

Books are surely something sacred to us in our profession; and yet, from the time of the Incarnation when the Word became man and the whole of our religion looks to His Person, the human person takes on greater significance than books. It might be well for us to be reminded of this lest we yield to the temptation of put-

* Paper delivered at meeting of the Library Section, Franciscan Sisters Educational Conference, Alverno College, Milwaukee, Wisconsin, Nov. 27, 1964.

ting our profession, with all of its demands for order and a precise program, above even the person. That would already bring harm to the cause of justice we look for in society.

Now, the encyclical *Mater et Magistra* obviously treats of social justice. In its various forms of application, however, it rests solidly on the principle of the dignity and the development of the human person. It is this that I would like to emphasize, for the librarian, in the ancient meaning of the profession, is concerned primarily with this basic justice, the good of the individual. We serve our profession and our community best when we help the individual to grow to healthy maturity. Allow me then to choose several paragraphs from this encyclical and also *Pacem in Terris*, as an outline to some thoughts on the subject.

The points I am going to develop will be four very simple ones. First, the person is a subject and not an object of our attention. We make ourselves alert to this in our treatment and relationship with him in our daily life. Secondly, the person's dignity rests on the truth that he is the son of God. We must come to value him in this life and form our attitudes accordingly. Thirdly, the relationship of man living together with man must be a warm family affair rather than a mere coexistence. Fourthly, in accepting our position in society or in community, we must learn to accept the full responsibility of our identity and calling and help others to grow to maturity through such willing acceptance.

PERSON AS SUBJECT

In the encyclical *Mater et Magistra*¹ Pope John speaks out clearly about the intention we ought to bring to what he calls the cardinal point of the Church's teaching on social relationship, namely: "That individual men are necessarily the foundations, the cause and the end of all social institutions." (219) And in *Pacem in Terris*² the same Pope quotes Pius XII: "The human individual, far from being an object and as it were a merely passive element in the social order, is in fact, and must be, and must continue to

1 Pope John XXIII, *Mater et Magistra* (Washington, D.C.: NCWC, 1961).

2 Pope John XXIII, *Pacem in Terris* (Washington, D.C.: NCWC, 1963).

be its subject, its foundation and its end." (26) So the person is the subject we are treating of and not merely an object.

Now let us look this over a bit with regard to our personal attitudes. It is easy to push people around, to play checkers with them, to gain a particular end we have in mind, but is this the way God treats individuals? Here I would like to focus attention on how God treats us. God presents man with a vocation, that is, a free response to His love (revelation), and He offers a helping hand (grace). It is precisely in this freedom that man finds his dignity and individuality. Because we are free, the choice is ours. We reveal who we are by our choice and a series of choices in our life. All the beauty of nature is given to us and yet we are never forced to accept nor even to recognize it. Here is a kind of pattern for the way we are to treat our fellow men. We have the opportunity to deal with others as God does. We can personify and exemplify His love to the utmost. Others must come to understand the reality of God and His goodness offered to them with respect for their free will in an appeal of love. It is this kind of appeal that evokes a generosity, a deep sense of personal worth in them. Now, God deals with man in a remarkably free manner. Even though our response can be disastrous, God does no violence to force that freedom. He respects it even as He waits patiently for a generosity that often comes so slowly on our part. But He does offer love, and He has His love presented over and over again to us, the wonderful deeds of God, in the proclamation of His word and in the renewal of His sacrifice. We too can reach the interior of man by love. We may do no violence to his freedom, but we can present motivation. We can present our love in our own deeds, deeds of kindness and thoughtfulness, that will search out a response of love and generosity. As one author puts it, we realize our personality, we truly become persons, through dialogue. The give-and-take with God, a sense of person-to-person relationship with the serious love of God on the one hand, and the serious consequences of our response on the other, bring about a growth in maturity. The very commitment of loyalty to God is the basis for an honest, just and loving relationship to our fellow men. Thus we can offer real help toward maturity to those with whom we

deal by our offer of friendship, our own commitment to them as persons, not merely as an assignment to be done. Such an offer calls for love and strength of character that is challenged at the very heart of the person.

HUMAN DIGNITY

In the encyclical *Mater et Magistra* we find a fundamental principle stated regarding the reverence due to a person. It reads as follows: "Whatever the progress in technology and economic life, there can be neither justice nor peace in the world, so long as men fail to realize how great is their dignity; for they have been created by God and are His children." (215) This is reiterated in *Pacem in Terris*: "If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly; for men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and heirs of eternal glory." (10)

We are called on, then, to give serious thought to our identity and vocation. Let's take these two concepts into consideration for our own benefit and in order to share it with others.

IDENTITY

Who really am I? This is a question that bothers us particularly after closer scrutiny of ourselves and more intimate contact with others. The shabbiness, the pettiness, the fumbling and stumbling efforts we find in ourselves and others sometimes make us wonder. We can easily lose respect for others and for ourselves. What is there to hold up that dignity? Briefly, we need solitude, a being alone with ourselves to reflect and consider who we really are. Pope Paul in his encyclical on the Church asks us to reflect on the awareness of our own identity in the context of membership in Christ's Kingdom, the Church: "Is not his whole pedagogy an exhortation and initiation to the interior life? Psychological awareness and moral conscience are both called by Christ to a simultaneous maturity, as a condition for receiving the divine gifts

of truth and of grace, as ultimately befits man.”³ So our dignity as sons of God, the price paid for that dignity, the blood of Christ, and our own relationship with Christ these bring up our estimate of self and of others.

With that premise we can adjust our attitudes and actions in daily life. It is in solitude or aloneness with self that we form a personal experience, a practice of recollection that Pope Paul calls for that will clarify our attitudes and eventually our relationships. It is this personal conviction of our own identity that is the basis for our individuality and for the confidence in ourselves. In other words, we do not lose sight of the fact of what James has said. We look into the mirror and see who we are and walk away and promptly forget what we saw. We keep our identity after thinking about it in solitude, we keep it as a realization of who we really are and walk with it, preserve it, we hold on to it, because we know ourselves, and then we have a basis to know our neighbor.

VOCATION

We are called by name; in fact, we are given a Christian name and belong to God's family through baptism. We are made aware of our Father and our brother, Christ. Now we are invited to live up to this calling through our own cooperation. There is then an ideal for us in the mind of God, a vocational ideal for each of us to be fulfilled by our own response. There is Someone in my life who is interested in me and invites me to share in His own life and love. It is for me to turn fully upon Him in complete dedication, a kind of reckless risk and abandon that can be evoked only by love. In all the vicissitudes of my life, there is this constant love offered me, to steady my weakness, to tease me on to greater generosity. This dialogue between myself and this wholly “Other,” presents the basis for my life in society and in community.

HUMAN RELATIONSHIPS

This personal confidence in myself and my basic relationship

3 Pope Paul VI, *Ecclesiam Suam* (Huntington, Ind.: Our Sunday Visitor, 1964), p. 7.

with God puts me in an excellent position to meet my neighbor and make the adjustments necessary for a successful relationship with him. In *Mater et Magistra* Pope John wants us to realize this and act upon it:

Beginning with this very basic principle whereby the dignity of the human person is affirmed and defended, Holy Church...has arrived at clear social teachings whereby the mutual relationships of men are ordered. But today, more than ever, principles of this kind must not only be known and understood, but also applied to those systems and methods which the various situations of time or place either suggest or require. (220-221)

Thus the very confidence we have in our own dignity and rights can be carried over to the others in society.

In *Pacem in Terris* Pope John continues this thought: "By the natural law every human being has the right to respect for his person, to his good reputation; the right to freedom in searching for truth and in expressing and communicating his opinions, and in pursuit of art, within the limits laid down by the moral order and the common good." (12) This law of the respect for the other is grounded on love. In fact, it becomes a law of love: Thou shalt love thyself, thy God, and thy neighbor. Could there be anything more wholesome to the person than love to develop and express the whole personality? When I realize that I am loved, the very center of my being is reached, and the core of my individuality, the uniqueness of my identity is found. Conversely, we cannot love, that is, we cannot live and deepen our spiritual lives in a religious sense of the word, unless we have learned very early, emotionally and intellectually, to be born with the other in this call to relationship.

We are all one family in this calling, in this very being, existence, and have as our destiny to fulfill this dignity through love. We need each other, then, to love and to become what God is calling us to. In fact, we are forming and becoming the family of God through our respect and love for each other. This is easily seen in married life where first man and wife come to understand

their new identity in relation to each other and then gradually as parents toward the family they are forming. They literally grow spiritually by their intimate relationship with each other and in the deep understanding of their need for each other. Love is the key to growth. Now, in family life or in friendship, this love grows by our attitude toward the other. We can help each other in growth by accepting our position alongside the other and bearing the responsibility of our attitudes towards the other.

PRESENCE

Now here are some vital attitudes we ought to have. First, the attitude of presence. This means that we turn out of self and look to the other, notice his presence, and make ourselves aware of him as a person. In a very definite way we present ourselves to the other, we give our very person in the smile, the handshake, the greeting that calls forth a real confrontation of the other. Detachment is necessary here: a breaking away from our own preoccupation with self and with our own personal interests. We can get so lost, like the typical professor who loses himself in his subject, that we don't notice people. We can walk down rows and rows of books and shelves of books and see only work and things instead of people. We would lose sight of that very fundamental idea of a librarian as a very human person who expresses all of the knowledge of the world that is possible, at least knows what shelf it is on and that sort of thing, that he can meet people and not realize they are persons.

AVAILABILITY

The second attitude we ought to have is availability. We not only break away from self and give our full attention to the other, but we make ourselves free for this. We give our time and our person in a patient loving interest. This takes no small asceticism on our part as a form of selfless love, as open as that of the Son of God. The salvation which Christ offered mankind is repeatedly offered in the Christian's dedicated love. The humility of availability consists in a sense of freedom. The available man is free

from self-love and free to give himself to another person. He recognizes that to treat another person instrumentally, as a source of information or as a means of obtaining emotional gratification, is to behave toward him as though he were an object, an "it". In effect, this means despairing of him. But to be present toward him and available to his needs is to give him hope.

EMPATHY

Other human beings, as persons, cannot be treated as objects. As at least potentially sons of God by grace, they must be loved in their being. This means that the other person must be taken on; his troubles, joys and destiny must be shared. To participate in the being of another person as deeply and as meaningfully as is humanly possible, it is necessary to relive his free acts, to identify with his will, his love, and his whole being. This is the essential note of a Christian empathy which, unlike a condescending sympathy, consists primarily in identification.⁴

The attitude of generosity and self-giving serves as the ultimate criterion of the authenticity of a person's love. Mere sentimentalism is not generous.

FIDELITY

The adventure of charity continues until death. Continuity in our attitude of love and generosity toward the other parallels the continuity of our own personality. It undergoes the same renewal processes developing in time. In fact, the continuity of our own personality is dependent upon the continuity of our love. Our own identity is found in relation to other persons.

RESPONSIBILITY

A sign of growth and maturity is the acceptance of responsibility. It begins, first of all, in the area of our relationship with

⁴ Barry McLaughlin, *Nature, Grace and Religious Development* (Westminster, Md.: Newman; 1964), p. 82.

God in faith. Here we accept our identity in relation to Him and the responsibility of giving Him our full response and continued faithfulness. It is this honesty that sets the tone for our relationship with others. Thus *Mater et Magistra* shows that this is the basis for justice in society, "Mutual relationships between men absolutely require a right ordering of the human conscience in relation to God the Source of all truth, justice and love." (215) Now the very word "responsibility" stems from the ability to respond — to respond in the sense of giving ourselves as a unified person to another as a gift of ourselves. Such generosity cannot be found except where there is love. Love expresses a free response, a whole giving of self, and searches out for love in return. God seeks this kind of relationship in faith. He asks, indeed He commands this, within the family of God.

Thus the whole of our lives is worked out in personal relationships, based on that ideal, the life of the three Divine Persons. This love of God and love of our neighbor is the whole of the law and the whole of the prophets. Justice then is by its very essence directed to other persons. It is because of this justice, says St. Thomas, that a man can be called good.⁵

The keynote of all human reality is that the person responsibly answers the invitation of God to share His life. This is the fine point, as Francis de Sales has put it, of the whole Christian metaphysics and the whole Christian theology.⁶ Christ assumed our human nature, but that human nature is not a thing in itself. It is only real when clothed in existence and contained in a personality. It is, therefore, essential that Christ's redemptive actuality already personified in Him as the cause, be personalized in us as persons to have its effect, and so every human person may share in a human nature which he has in common with Christ and all mankind. But this share must be personalized with by personal responsibility.

Now if Christ came personally to teach us our responsibility with regard to His Father and then with regard to one another,

⁵ *Summa Theologica*, q. 58, a. 3.

⁶ Cf. Theodore Westow, *The Variety of Catholic Attitudes* (New York: Herder & Herder, 1963), p. 90.

it follows that we are to personally help ourselves and help others acquire the same sense of personal responsibility. We are to treat with others with the same patience, to wait upon their response as God does. In *Pacem in Terris* Pope John makes this clear.

The dignity of the human person also requires that every man enjoy the right to act freely and responsibly. For this reason, therefore, in social relations man should exercise his right, fulfill his obligations, and in the countless forms of collaboration with others, act chiefly on his own responsibility and initiative. This is to be done in such a way that each one acts on his own decisions of set purpose and from a consciousness of his obligation without being moved by force or pressure brought to bear on him externally, for any human society that is established on relations of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted, when, in fact, they should be provided with appropriate incentives and means for developing and perfecting themselves. (34)

We might very well apply this whole quotation to the religious life. It would revolutionize our attitudes in the religious life. We could start with the library. We thus provide the opportunity for one another to grow in responsibility through an environment of freedom — freedom of response, in the loving giving of self to God and to others. Love must be the ruling motive to bring about that justice in society that makes for peace. This is the very essence of Christianity: total communion of love with the Father of all mankind through Christ, in the spirit of Christ, who is the breath of that communion. We possess this in embryo by our baptism, and we bring it about in the society we live in through our conscious effort patterned on the personal love of Christ.

I would like to add simply a thought about St. Francis. One could write many pages on this, but I will simply write one page. It is easy to see that Francis worked for this relationship between one another by his efforts at brotherhood where he founded an order in which brotherhood was the most important thing for Francis. He wanted all nature and certainly his brethren to be

brothers of one family. He worked this out by putting aside all distractions of selfishness in his complete poverty. Poverty only served to brotherhood, and poverty throws away all the distractions that would make me preoccupied with something that is my own, when I should be giving myself to a person, my brother. He left himself open to this by giving himself to others, appealing to them in his begging for alms. Francis was shrewd. He begged, not because he needed things, but because he knew they needed things, appealing to them in his begging for alms and thereby providing them steps of progress to love: first, pity for him, then a willingness to offer some alms, and finally, a full return of love in a true Christian spirit. Francis' personal respect (some would label it "courtesy"), his respect for the human person, was clearly distinguished in his reaching out to the poor and neglected, yes, even to the lepers. Francis did not have people pegged. They were wonderfully mysterious to him, and he accepted their individuality even when at times it seemed absurd, for example, in the case of Friar John who imitated him even when he coughed or he spat, when he went to lie down and when he got up. He respected the fact of his person and did not cast him aside. The human person was revered not for his function in society, but for his very being. All nature was brother and sister to him because of his easy, intimate and responsible relationship with God, worked out in the solitude aloneness of his hermitages, again a shrewd invention of Francis. Francis almost succeeded in bringing about justice in his society, a society divided by class consciousness, through his wonderful and warm love. Francis wanted to walk in the footsteps of Jesus, acquire the attitudes of the Son of Man, and reflected them clearly to his fellowman. This is our vocation.

INTEGRATION: THE SISTER'S ROLE*

MATTHEW AHMANN

We meet together today because of our concern for interracial justice. We have some sadness in our hearts because we are not long past the anniversary of the murder of President Kennedy. A week ago Cardinal Cushing wrote a prayer commemorating this anniversary in which he referred to the president's desire for peace, but pointed out very clearly that it was a desire for a peace founded on justice. We might keep this in mind because one of the new vistas in race relations today, as compared to two years ago, is the changed role of the federal government, and President Kennedy was the first of our presidents since Lincoln who made the question of interracial justice a matter of national policy and not merely political expediency.

The role of the federal government in the field of race relations has shifted radically. It is now an aggressor in pursuit of justice as compared to two years ago. A second major change in the field of race relations during the past two years has been the changed posture of the business community in our country. Some say the color of race relations is green, but again it has been the tremendous pressure by the federal government in its dealings with many businesses throughout our country which has begun to change the thinking of those in the power structures of our many communities. The federal government lets fifteen million contracts a year and it has accepted as part of its responsibility to see that the contracts it lets do not perpetuate discrimination in employment. An effective contract compliance program by the

* Paper delivered to General Assembly, Franciscan Sisters Educational Conference, Alverno College, Milwaukee, Wisconsin, Nov. 27, 1964.

federal government has changed the very habits of thought of business men about the Negro community in this country.

The third and perhaps the most significant of the massive changes coming out of the last few years of the racial revolution has been the change within the Negro community itself. For now you can see a Negro community which feels its dignity as never before; now you can see a Negro community which, despite the struggles of leadership still going on internally, has more purpose, has clear goals, goals which are shared very deeply on every level of the Negro community. As never before the direct action movements have spurred all civil rights organizations into clarifying for the Negro community what it is it wants in American society, and has helped form the solid mass of opinion within the Negro community which ethnic groups coming from Europe had; so that it isn't only the matter of the dignity of the individual Negro but of the Negro community itself gaining some power and grasping for fuller participation in our society.

A concomitant of this, another major change though not as significant, is the backlash with which those of us who have anything to do with schools and some of our ethnic Catholic areas in cities of the North are very familiar. The backlash is too exaggerated in its meaning, but it indicates clearly to us that there finally has been confrontation between the Negro community and the white community; of course while the Negro community has its back up, the white community gets its up too. For the first time we have concrete open social evidence that the white community has been disturbed as never before. No community of people accepts change eagerly; the backlash then is a sign of progress. The shallow depth of the backlash, in terms of long term impact on the white community, certainly was demonstrated by the facts of the recent election.

The final major shift in the field of race relations in the past two years has been the radically changed stand by organized religious groups in this country. I'd like to review this a bit before I talk more concretely about the Church and our task within the Church and our responsibility to society. Whereas two years ago those of us who worked in race relations had become accustomed to

very little more from the religious community at large, organized religious institutions, religious leadership, than the annual general pious profession of belief found in statements of religious leaders or religious bodies, we now have major religious institutions working in a very concrete fashion in the field of race relations. The shift is perhaps most marked under the auspices of the National Council of Churches, which not more than a year and a half ago at a board meeting regarded by some of the members of the National Council of Churches' board as a religious experience, formed its Emergency Commission on Religion and Race.

Since that time staff and resources from the National Council of Churches, borrowed sometimes from other particular Protestant denominations, have been deeply involved in every major racial crisis situation in this country. We can thank the National Council of Churches that Mississippi this past summer, as bloody as it was, was not much more severe in the manner of its open conflict. The National Council of Churches assumed tremendous leadership in building stability in the summer project and providing witness on the part of ministers and lay people from the church throughout the state of Mississippi.

There are other examples of this in the life of Protestantism in particular denominations. Meeting a year ago this past summer in Des Moines, Iowa, the United Presbyterians formed their own Commission on Religion and Race, gave it a budget of three hundred or so thousand dollars for the second half of that year, and its staff too has been deeply involved in most of the major crisis situations in this country, especially involved in making substantial and deep investments of leadership and funds in the major metropolitan areas of the North. It was the United Presbyterian community and not the Roman Catholic community in Cleveland, Ohio, which last spring came to the defense of the Negro community. You may remember Reverend Bruce Klunder who was run over by a tractor while giving witness there. Those within the United Presbyterian community who felt that the official church body would not go far or fast enough, at that same convention a year ago this past summer, formed the Presbyterian Interracial Council network, modeled on our old Catholic Interracial Council

network, in order to prod the official church body on and to undertake those tasks which it was unwilling or unable to address itself to. In other denominations too the new program of the American Baptist Convention (BARB), new programs under the Committee for Racial Justice Now in the United Church of Christ, new programs under the auspices of the National Council of the Protestant Episcopal Church, new programs even in the main line southern traditions under the auspices of the Christian Life Commission of the Southern Baptist Convention under the auspices of the Southern Presbyterians, and a whole range of informal groups springing up in the life of Protestantism indicate its growing commitment, dedication, and flow of resources to the field of civil rights. There are now forty chapters of the Episcopal Society for Racial and Cultural Unity in various cities of this country. Beginnings of the Presbyterian Interracial Council (PIC), and the Methodist Interracial Council (MIC) and Methodists for Church Renewal and endless other new beginnings in the life of Protestantism indicate a renewed commitment.

In the Jewish community likewise, meeting again a year ago this past summer, both the Reform and the Conservative rabbinate formed teams of rabbis gathered from around the country, which have been on call since that time to the direct action movements or to Negroes subject to pressure in any state of the Union. Some of you may remember from newspapers or magazines the picture of Rabbi Arthur Lelyveld from Cleveland, who not more than two months ago had his head split open with a pipe in Hattiesburg, Mississippi. The Anti-Defamation League and the American-Jewish Committee, long involved in civil rights work, began to employ a new staff and deploy that staff in the same fashion it is used within the National Urban League, the NAACP, CORE and the Southern Christian Leadership Conference. New commitment by the secular agencies within the life of the Jewish community is evidenced by the Union of American Hebrew Congregations whose Social Action commission drafted a four-page statement of congregational policy which is presently being studied by Reform Jewish congregations the country over. This statement has become a major educational tool within the life of the com-

munity and will be adopted as policy on the part of many local congregations. These are only some of the signs of the growth of commitment and dedication and resources within the Jewish community to the problem of interracial justice in this country.

We have our own experience in the Catholic community as well. There is little need for me to summarize much of it. Since last summer there have been over sixty pastoral letters issued by Catholic bishops around the country, most of them not the kind of statement to which we have become accustomed but rather statements addressing particular, concrete local issues; statements announcing new programs for the Catholic community in its institutional networks in the fields of race relations: for example, the formation of a Diocesan Commission on Human Rights in St. Louis. These are evidence of commitment on one level in the Catholic community. We've also witnessed a tremendous growth in the number of Catholic human relations organizations, Catholic interracial councils and others. We've had 25 new organizations come into existence since last November alone.

But perhaps there is no clearer symbol of the new commitment, the new enthusiasm, the new dedication of the Catholic community to the principles of interracial justice, than the witness which was given by three Franciscan nuns picketing the Illinois Club for Catholic Women not much more than a year ago. The picture was flashed around the world, and I have been told by the people of the Cuernavaca training center, that this photo had a greater impact on the Church in Latin America than the first-year presence of Papal Volunteers.

That reminds me, as an aside, that I agree with Cardinal Suenens, that reforms have to be launched in our religious communities, reforms of dress have to be pushed even further than they have been. I agree with those who feel that the religious habit has come to be known as a kind of barrier to communication in society; but when you do put aside your medieval dress, and that is the way it is considered by some, don't throw it away, put it in a closet and when you demonstrate bring it out.

We have seen within the Catholic community, as we have evidence in the Protestant and Jewish communities, the growth

of a tremendous consensus for the first time since before the Civil War. At the time of the Civil War almost all Catholic theologians in this country still justified slavery. They've never gotten around to doing anything about that. Perhaps it is not necessary because we have a consensus within the Catholic community now which is beginning a tremendous thrust of resources, leadership and finances, the use of our plants, and so on, in the field of race relations.

We have, added to this, the new inter-religious cooperation, which in the field of racial justice has been more extensive than in any other area. Since January, 1963, The National Conference on Religion and Race, and the witness given by Doctor Martin Luther King in Birmingham, and the impact of the direct action movement in various parts of the country, we've had over a hundred and twenty inter-religious Conferences on Religion and Race bringing together, frequently for the first time, top Roman Catholic leadership with top Protestant and Jewish clerical and lay leadership. Over seventy of these inter-religious Conferences on Religion and Race have continued to hold themselves together and become programming resources in their communities. In some cities such as Chicago, the Conference on Religion and Race has become a major force in beginning to reshape the segregated patterns of community life.

The religious community is second, I think, only to the new movement and consolidation within the Negro community, a tremendous consensus for a concrete program. But we face certain problems in our own Catholic community and we ought to look at them candidly as we set to work on new programs.

First of all, we are a white Church; we're a white institution to the Negro community.

Secondly, we've gotten extremely accustomed to relating to the Negro community in a very paternal fashion. Why is it that there isn't a single major Negro civil rights leader in this country who is a Catholic. I think the answer is clearly that the job of service to the Negro community within the Catholic community was assigned outside of the mainlines of the life of the community wherein the Negro was treated like a child. We have to continue

to overcome this as well. It is part of our overcoming the reputation of being a white institution.

Thirdly, we have to understand by personal experience what is going on within the Negro community. Very few of us understand the nature of the movement in the Negro community, and the reason is very simple: very few of us have any fruitful contact with Negro leadership.

Fourthly, we have to deal with the problem of building a consensus within the white community. We have a leadership consensus now. In many ways our bishops and religious are far ahead of lay people, but we have no consensus in the mass white Catholic community. The backlash is felt most strongly in those cities which are heavily Catholic and where we still have heavy ethnic concentrations. It is, I admit, a sociological problem, but it is one to which the Catholic community has to address itself. We have to understand, as I think we don't now, the nature of the backlash and what we can do to overcome it. Instead of drawing back and fearing massive defections from the Catholic community, we should plunge in and recruit the leadership of the ethnic communities and train them in the facts of race relations and principles of the Church and get the job done in that fashion.

Finally, as part of the needed consensus a general recognition within the Catholic community, as a famous Jesuit priest says, that the heresy that we've been tolerating in the field of race relations for so many years is a "God damned thing."

There is another set of facts we have to deal with in coming to grips with the program, and that is the real context in which conflict is arising today. You may remember the special polls done by Lou Harris for *Newsweek* magazine a year ago this fall, and brought up to date in *Newsweek* this fall as well. The two special issues of *Newsweek* dealt with the opinion of white people in this country toward Negroes and the opinions of Negro people towards whites and towards the civil rights revolutions. Remember those Lou Harris polls? Eighty-five per cent of the white people of this country think that Negroes laugh a lot. Seventy-five per cent of the white people in the United States think that Negroes have less ambition than whites. Seventy-one per cent of the white

people in our country think that Negroes have a peculiar odor. Fifty per cent of the white people in our States think that Negroes have less native intelligence than whites. Thirty-six per cent of the white people think that Negroes in the United States are inferior to white people. Only thirty-four per cent of the white people in our country think that the Negro revolt was supported by the rank and file of Negroes. On the other hand, a year ago ninety-one per cent of the Negroes in this country said that the Negro revolt was supported by the rank and file of Negroes. The percentage has now been raised to ninety-seven per cent. Seventy-four per cent of whites say that Negroes are moving too fast, only three per cent in the Negro community think that Negroes are moving too fast.

The increased pace of the Negro revolt that we have experienced in the past two years, and the obvious conflict between Negro and white values exposed in the *Newsweek* Lou Harris polls, indicates that we can expect continued racial conflict. Where that conflict will break out because of these opposing sets of values is difficult to predict though we can at least expect it to spread to some of the smaller communities which have not to date experienced these tensions. Nor is it possible to tell in advance which events will be contagious and escalate into affairs which move the conscience of the country, as did the murder of the girls in Birmingham, or the bombed-out churches, or the witness given by Martin Luther King there. But this is none the less the real context in which we set to work in our religious communities, we in our own specialized way, and you in your responsibilities as teachers, or some of you involved in administration of hospitals, or in social work.

There is one element of change which we have to recognize which might goad us on a little more too. With the passage of the Civil Rights Bill, aided and abetted by lobbyists from the field of religion, the Negro community now expects much more of the churches than ever before. Two years ago, up and coming young Negro leadership had pretty much dismissed the Church as a relevant force in the life of Negro community or in shaping its participation in American society; just as that same leadership

had pretty much been disillusioned about the democratic process. The drive on the part of religious groups which did make possible the Civil Rights Bill of 1964, has heightened the expectation of the Negro community of the contribution which has to be made even by "white" churches. This means we have to shed a lot of practices quickly, undertake concrete programs very rapidly.

I suppose this poses a particular problem for most religious, though I'm sure it doesn't for all, because of the isolated culture of religious life. Many of the programs that we need and many of the ways in which you can be useful, including your role as teachers, will also require participation by you in the life of the civic communities.

Despite some of the developments in the past few years we have a problem in the commonly accepted view of what is moral education. Moral education, too frequently as I can testify by the experience of my own children in a parochial school, has no relationship to reality. It is still related to the old, learned-by-rote catechism, the teaching of mortal sins and so on at a very early age. But we are not making the kind of transition and adaptation rapidly enough in order to be helpful to our children in the way that we have to be.

With that as background, I would like to spend a few minutes on program, and outline some things which many of you may have thought of and some of which you may have begun to implement. I'll devote myself here to the field of education and not to hospitals or social work.

We have to begin with a white school system. Increasingly there is evidence which indicates that the Catholic system as compared to the public school system is growing even more white. Our schools often become a refuge for Catholics unwilling to face racial integration in the public school system, who depart and enter the parochial school system in increasing numbers. This is true of the parochial school system in many, if not in all of the major metropolitan areas of the North. Related to that, one can encounter some remaining segregation in education in the dioceses of the North as well as the dioceses of the South. We have fortunately only two dioceses which still maintain official policies of

racial segregation, Lafayette, Louisiana, and Alexandria, Louisiana. We have a good deal of deliberate segregation in our Northern communities as well as de facto segregation. If we are to address ourselves as we do in Milwaukee and Chicago and many other cities, to problems of education in the public arena, as we ought as citizens and as the parents of the children in our schools ought; if we want to approach problems of de facto segregation in the life of the public school system and the basic educational problems in our public school system, it seems to me we have also to study how we can overcome the de facto segregation within the Catholic school system. And any kind of meaningful religious witness in the field of civil rights today in the Northern community has to come to grips with problems in the public school arena, and for Catholics this means involving ourselves in a scrutiny of our own system as well.

How can we reduce de facto segregation in the Catholic community? Can we consider an experiment in detaching our parochial school system from the parish boundaries and shifting so as to make possible a greater measure of racial integration? What can we do to overcome the fact that so frequently our schools are a refuge for white children whose parents do not want them to face the racial integration in the public schools? And so on down the line.

Another major area of program, a concern fortunately clearly before us all (and many projects are on the way), is the whole question of teacher training. Pre-service training will not only give our future teachers academic knowledge but also give them experience in community relations work so that they are fully prepared to enter the kind of parochial and secondary-school situations they will be in. Continuing in-service training will give our teachers an insight into the kinds of problems which their children are having in neighborhood life, the kinds of problems their children are having as they begin to have conflicts with their parents, the kind of facts about race relations in any community which a teacher must know in order to do an effective job of relating morality to social life and teaching. One could spell out in some detail some of the components of a

teacher-training program, but I don't think that is necessary. You will undoubtedly go into some of that in your workshops. There have been a number of efforts at both pre-service and in-service teacher training, some under your own auspices here, and there are others in various parts of the country that provide experience we can all draw on.

Thirdly — and I've alluded to this already — it is not enough to teach in the schools but we must get involved in community affairs in the life of our neighborhoods. We must get out of the isolated culture of religious life and come to know our children and our parents, their families and neighborhood settings, much more intensively than we have in the past. Educators have long criticized the white teacher who taught in the Negro ghetto and then left at three o'clock to the comfort of the white suburb or the all-white area somewhere else. The same criticism, I think, can be made of our own experiences: even though we may live in a Negro neighborhood, we live after school in a white middle-class convent.

We can add to that the obvious impact that the witness of the Sisters in Chicago, of the Sisters joining the NAACP march in San Francisco, of the Sisters making sandwiches in the basement of Riverside Church for the march on Washington — the obvious impact which Sisters can have in the Catholic community on the values and emotional responses of Catholics. Clearly we have to become more involved in the civic associations and other affairs of our communities. We might at the same time consider what kind of involvement the Sisters should have in the life of the slum ghetto, in sharing the poverty of the people, as compared to the situation they might find themselves in, in the middle-class culture somewhere in the suburbs.

Fourthly, we have a great task before us in the evaluation of curricular materials. There have been studies under way in the archdioceses of Chicago and San Francisco and perhaps one or two other places. But generally little has been done yet to push an examination of our teaching materials or to know what concrete materials have to be developed. It's very obvious that we need materials. Our conference has a fifteen-day educational

program on interracial justice available for the secondary school level. This is the first piece of first-rate material that we've encountered in use in the whole of the Catholic community in this country. It is far better than the materials produced some years ago by the Commission on Catholic Citizenship of Catholic University. We need much more of these sorts of materials. We need an evaluation of the kind of readers our children are using; and we should work more closely with the textbook publishers in developing experimental texts, experimental readers which show children in integrated situations, which exhibit the slum as well as the comfortable middle-class white suburb. There are some experiments under way in public school systems in this country, few in the Catholic community, and we have to join our efforts in the development of these materials as well as in the assessment of the lack.

Related to that, it seems to me, we have to develop the special materials which will help our teachers relate their teaching to contemporary issues. It seems to me impossible, if you were in Milwaukee last spring, to teach in the social science field, or to begin to communicate the meaning of the moral law, or our relationship with God, to your students if you couldn't talk about the Milwaukee *de facto* school crisis: the facts of the situation, the involvement of people in it, the position of religious leadership and so on. The frequently occurring community crisis of our day must be used in the classroom to make our teaching relevant to other things which our children are learning at home or in the neighborhood. We can remember here, I think, the admonition of Pope John, who said that there can be no true education in the social teachings of the Church without education through action, without education through participation in dealing with these issues.

Then too, in the school community, as some of you here already know, we have to find ways to relate more effectively to parents. We can use the school setting and work with the children to involve their parents in programs pursuing interracial justice. Alverno and St. Patrick High Schools in Chicago tried an experiment some years ago in which I had the good fortune to participate

and in which I observed the most rapid transformation in the attitudes and values of the parents and their relationship with their children on the issues of racial justice. The children were having growing conflicts with their parents as they are in every city in our country, for they're being taught more effectively; they are being taught the values which their parents were perhaps not taught. They are not being caught in the same social pressures in which their parents were caught. But they are not allowed to talk about race relations at home, or they are not allowed to bring their Negro friends home. They had the kind of conflict of conscience arising out of this which can very frequently result in the loss of religious idealism. The child is not permitted to bring his religious idealism into his home. If his religious idealism is isolated from his family culture, he may very well drop this religious idealism as it deals with current issues before us. But we know it is possible to reach parents through the children, to involve the children and the parents mutually in an educational program which will break down the barriers of communication which build up over issues like this, and produce significant changes in the parents as well. I hope that simple experiments like this are tried all over the country in the next couple of years and that we test a good number of these efforts to see what are the best techniques, for we do have a mission to the parents of the children we teach, involving them in the educational process and then reaching them on specific issues such as this.

We have another program area too, which is part of the coming to grips with the de facto segregation in the Catholic community, and that is how to make interracial youth experience possible, if not within the day-to-day life of the educational process, at least on the periphery of the educational and school social process. How can we introduce children from white areas in our cities and suburbs to children predominantly from Negro public or parochial or Catholic secondary schools in the inner-city area? How can we introduce them to social experience which will not build a paternal and inferior relationship between them? The development of programs during after-school hours and on week ends, human-relations seminars which will bring people together, the

development of summer programs that will bring white children into the ghetto in some meaningful way (much as the American Friend Service Commission has been doing around the country for a number of years), make possible the beginnings of fruitful social relationships. If you remember the Lou Harris polls of a year ago this fall, or you recall the research that has been done on integration in the Armed Forces and other situations, you will note that those white people who have social experience with Negroes have significantly better values and responses to the Negro community as a whole, and to any racial-crisis situation.

We have another responsibility as a religious community, not merely as individual teachers or as a group of teachers within a parish or a secondary-school setting. We have the obligation as a religious community to move for social change in race relations within the Church. The Sisters, the teachers in a diocese, can really help shape the response of the diocesan educational system to the problem of race relations within it. There are some beginnings here and there. We can see the response of the diocesan school systems and the interest on the part of nuns and Brothers teaching there. It is a responsibility we must accept to work as hard as we can not only, of course, for social change in this area but for social change in the total life of the Church, for we too have responsibility for the future of the Church.

We have a very special responsibility for the special needs of the poor, the disadvantaged youths and adults in our communities. So frequently the parochial school building or the secondary school building, except for occasional evening programs, is used for six or seven hours a day. I'd like to cite in this respect the experiment under way in the Diocese of Cleveland, which may stimulate more thought on your part as it has on mine. Project "PEACE" sponsored jointly by the Diocesan Office of Education, the Catholic Interracial Council, and the Catholic Charities of the diocese, is moving into eleven inner-city parishes in the slum ghetto with a total and new program of service to people in that community. It is beginning the educational process at the age of three and four, opening the parochial school to non-Catholic youth as well as Catholic youth, eliminating compulsory religious instruc-

tion, providing the special lunch and breakfast programs which will help overcome the dietary deficiencies, revamping the curriculum of the parochial and secondary school to bring in special enrichment tools, reducing the pupil-teacher ratio, using the new forty-four letter alphabet, experimenting across the board in efforts to serve these children more adequately than in the past, relating parents to the educational process, using the school plant eighteen or more hours a day by moving on into the field of adult education, training ADC mothers in home economics, giving literacy training for unemployable Negro males and females, training in community organization, involving people in the community organization process — all this in order to help the people build a power base of their own in the community so they can help forge the kind of services and participation in society they want. This is the most imaginative effort that I know of anywhere in the country to make an effort to bring the tremendous resources of the Catholic community, of the whole diocese, volunteers, physical plants, money, religious communities, lay people, and priests to the service of people in the inner-city area. And I think that the Catholic community can experiment much more boldly and flexibly and will thus learn by its mistakes more easily than the public school systems of our country.

We have a real task in experimenting with imaginative programs like these, not only in communities where there are heavy Negro populations but also Indian populations both in some of our cities and on reservations. We must experiment to see if we can be of some very distinctive service to the poor, defending their rights and meeting their needs, and also to our communities as a whole, in an effort to love and in order to secure a total commitment of resources to serve the poor.

We have here a special task of another kind too. I fear that the major interest of many of our city administrations, and the major interests at least of some Catholic Charities directors in the Economic Opportunity Act, is in the new funds available for social service programs. We need imaginative thinking and programming in our dioceses and in our cities which will put pressure on administrators so that they do much more than perhaps extend their

traditional social services a little closer to the neighborhood level, but look for new ways of serving the poor. We must insist that they involve the poor in the planning process, that they become deeply involved in the life of the neighborhood even to the extent of stimulating and organizing the kind of organizations that frequently give trouble to those who have been sitting up on top for so long. In his *Crisis in Black and White* Charles Silbermann describes a type of organization. The Chicago Woodlawn Organization developed when the University of Chicago and the city of Chicago suggested an urban renewal which would have wiped out a huge portion of the Woodlawn area. The people of the community spoke for themselves, and while stating the terms of an urban renewal program, they at the same time unselfishly considered the institutional needs of the university. This is the involvement which we are unlikely to get if the Economic Opportunity Act responds only to the stimulation of the officials of our city governments or of our major social agencies. And it's people like us on the grass roots, in our school systems and in neighborhood life, who can provide the pressure that will make the new programs much more realistic.

And lastly a word of caution, which I think you share, that in any program we must avoid any suggestion, any hint of an overtone that our interest is "Race Christianity." The decision by the Diocese of Cleveland to drop compulsory religious instruction was absolutely essential. We must serve the needs of the poor, the needs of the people in our cities in a very disinterested fashion.

The challenge in this whole array of program possibilities is squarely before us. The Church and the people of our cities need the contribution all of us can make. The impact of the photo of the three nuns before the Illinois Club for Catholic Women was in my view a more significant educator and had a greater immediate impact on the emotions and values of Catholics that summer than did the bishops' pastoral. The photo clearly stated that the responsibility is ours.

I'd like to make one proposal which you might discuss and which I hope you seriously consider, and that is that every religious community form a Committee on Inter-Group-Relations Edu-

cation. Do this formally. This committee should study and evaluate its community's involvement in relationship to inter-group relations problems anywhere in our country, which will be a resource for the Sisters from that community in evaluating their experiences, their teaching materials and so on. Related to such a Committee on Inter-Group Relations Education or Human Relations Education there should be someone in every one of the Catholic schools of the land, someone on the teaching staff who has the responsibility to act as a funnel for materials that might be developed out of the new interest and new life in our religious communities. It seems to me we must formalize and make concrete the commitment which we feel, the responsibility which we share, by assigning people to the task of coming up with the new programs which we have to undertake and to provide the stimulation to keep them going.

I'd like to close by referring to a dream reported by William Stringfellow, a prophetic Episcopalian layman, white, who lives and has his law practice in Harlem.

On one of those steaming, stinking, stifling nights that each summer brings to Harlem tenements, I had a dream. I was walking in Harlem on a 125th street in broad daylight, I seemed to be the only white man in sight. Passers-by stared at me balefully and then two Negroes stopped me and asked for a light. When I searched my pockets for a match, one of them sank a knife into my belly, I fell, I bled, and after a while I died. I woke quickly. I felt my stomach, there wasn't any blood, I smoked a cigarette and thought about the dream. The assault in the dream seemed unprovoked and vicious, the death in the dream seemed useless and therefore all the more expensive. The victim in the dream seemed innocent of offense to those who murdered him, except for the fact that the victim was a white man. The victim was murdered by the black man because he was a white man, the murder was retribution. The motive was revenge. No white man is innocent. I am not innocent. Then I cried.

Remember the recent words of Paul VI, "We are responsible for our times, for the life of our brothers, and we are responsible before our Christian conscience."

ECONOMIC PROBLEMS: A CHALLENGE TO JUSTICE (I)*

VICTOR ELMER, O.F.M.

I was very happy to accept the invitation to appear before you this afternoon. I will attempt to give you certain fundamental ideas in regard to our Christian economy. As you know, in reading the social doctrines of the Church from early times up to the present day, the Church has always been concerned with man. This is of paramount importance, because man forms the basic unit of society, and the family, of course, forms the basic group of society. And when we turn through the many centuries to the so-called social popes starting with Leo XIII up to John XXIII, we find repeated time and time again an exhortation about man, because, after all, we are still trying to understand what man is. If we do not have an understanding of man, then we cannot understand the social question of the day. At times man has been looked upon from one angle or another. We find that his image has been blurred, his nature and dignity has been confused. Man has been truncated, decapitated, mechanized, dehumanized; in fact, man has almost been wiped off the face of the earth, according to many.

As we examine man, we find that, first and foremost, it is necessary for us to put in context the Christian idea of the nature and dignity of man, for we have had these many thinkers through the centuries giving us a distorted and confused view of man. When we analyze all of these views, we can probably reduce them to three main views. The view, for instance, of a man like the French philosopher Jean-Jacques Rousseau, who thought that the

* Paper delivered at panel discussion, Franciscan Sisters Educational Conference, Alverno College, Milwaukee, Wisconsin, Nov. 27, 1964.

Bible's account of man's fall in Eden was a myth. He contended that man continued to enjoy the natural perfection and goodness he had before the fall, and as long as he followed the promptings of his nature, unrestricted by rules and regulations, his natural goodness would remain intact. So we have the doctrines of Rousseau pointing out the felicitous condition of primitive man and believing that man was infinitely perfectible, and that man, as long as he was uncontaminated by his society, would remain good and happy and independent. By a perversity of Rousseau's doctrine, we find that this idea of man has led to a license which has degraded and degenerated man to a sad condition in which we find him existing in many societies today.

Again, we have the dour Calvinistic idea of man in which he is looked upon as deprived and depraved, in the sense that he has lost his original respect and that he has become in a sense cut off, as it were, from the divine goodness.

We also have a man like Thomas Hobbes, who took an opposite view and looked upon man as being more or less anti-social, an individual who in his primitive condition found himself engaged in continuous warfare with his fellowmen, to the extent that Hobbes said that man was "*homini lupus*", that is, that every man to his fellow man was a wolf.

Now there are many other ideas of man that could be set forth. Perhaps immediately comes to mind the idea of the Marxists, or the Socialists, or perhaps the idea of today's mechanized man. But, as I said, basically and fundamentally, we find that man has been reduced by many to one of these theories, followed according to the Calvinist sense, the Hobbist sense or that given by Rousseau.

What is the teaching of man according to our Catholic Church? Here perhaps one of the best teachings set forth is that of Pius XII in his address to the Pontifical Academy of Sciences in 1941, in which he said that differences of age, condition and sex, may call for different conduct and attitudes on the part of individuals, and yet each remains always a man with a dignity and a grandeur which the Creator gave him when He made him to His image and likeness. In man you find a spiritual and immortal soul, you

find a microcosm with its many and varied forms, with the wonderful order of all of its parts. We find the thought and free choice with all the fullness and breadth of the field of their activities; we find effective life with its height and depth; we find the world of the senses with its many powers of perception and sensation, a body formed, down to its tiniest fibers according to etiology, which has not yet been fully explored. Man is lord over this microcosm; he must freely guide himself according to the laws of what is true, good and beautiful in so far as nature and his contacts with other men and divine revelation make them known to him. This is man as we know him. This is man as every pope has introduced him, and certainly this is man as Leo XIII, Pius XI, Pius XII, and John XXIII have been trying to set before us. This is the true image of man according to our Catholic teachings.

Man living in society is going to be affected by his social relations. Pope John XXIII reminds us in his encyclical letter *Mater et Magistra* that man does not live by himself. This, of course, is a fundamental and basic teaching of our Christian social philosophy. From the times of St. Thomas up to the present day, we have tried to hammer this into the heads of many school boys, who perhaps have fallen asleep over their work. It is true, and it will always remain true, that man is by nature social, that he has the aptitude, the propensity and the need for living in society. As a social being, man is given the tools whereby he can fashion his society in order that he might produce things for the betterment of his kind, and that might perfect his personality. He must always remember the fact that, in respecting the primacy of man and using the things of this world, he is doing this for purposes of the next.

In regard to our Christian economy, then, the first thing that we should bear in mind is man and his nature. Secondly, the social economy should be made to serve man. Everything that man does should be for the betterment of man. The goods of this world should be used for the betterment of not just one class of man, but for mankind in general, for all men. This is a fundamental and important teaching of our economics. Every social pope from

Leo XIII up to John XXIII has insisted that the economy of man should be for all peoples.

Now, in speaking of man in his social nature, one of the things that we have to recognize is the fact that as our society has become more complex, man's social relationships have multiplied exceedingly.

With the multiplication of these social relationships, we find that man is tending to group himself in more and more societies. We find that there is perhaps more of such things as class conflicts and irritations. There is more of a tendency perhaps for man to seek out his own interest group rather than to think of man in general. We find him seeking his own specialized interest. This brings us up to a very important point — the common good. Here we find, as Pope John XXIII has said, that men are not altogether free of their milieu and that they have to search out and seek those things that will perfect them in their own society.

Again, hearkening back to the encyclical letter *Divini Redemptoris*, Pope Pius XI said, "It is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfections which would not be true were men to live alone." Men live in society, and living in society, they have to work out their life in the social milieu which is placed before them. They do not do this blindly nor are they forced, but they work this out by their own natural inclinations, by their own free will. This is the essence of men working toward a common good, working toward the good of all in a free society.

Again, in speaking of men in groups, we are conscious of the fact that each group is formed for a particular purpose. Leo XIII reminds us, in the encyclical letter *Rerum Novarum*, that these groups have the right of free association and that it would be wrong on the part of the states or on the part of a governmental authority to suppress these groups. Hence he says, "Let the state watch over these societies of citizens united together in the exercise of their rights. Let it not thrust itself in their peculiar concerns and their

organizations, for things move and live by the soul within them. And they may be killed by the grasp of a hand from without."

Pius XI pointed out that the principle of subsidiarity is the chief social principle. Pope John carries this a step farther when he talks about socialization. Now, we all know that from at least the time of Plato up until the present day, the problem of trying to reconcile the interest of the one with the interest of the many has been a deep and serious question.

At times we find individuals laying claims to rights and liberties which the community has asked them to set aside for the good of the whole community. Confronted with the dilemma of placing his rights, the demands of the community, man has asked himself whether he is obliged to give or to follow the dictates of the community and how far he should go in this matter.

So we have here teachings which point out the fact of trying to establish a harmonious, intelligent relationship between the individual and his community. This leads us into the common good which is another fundamental principle, so that Leo XIII says that one of the supreme principles is the principle of the common good, that the individuals work for their interests and the interests of society. Here it is necessary for man to work toward the development of the common good. He must direct his energies according to the material, intellectual, religious and social developments in order that he might perfect the common good. Now, speaking of the common good of the worker, Pope John in paragraph 79 of *Mater et Magistra* spells out certain norms that relate to the common good on the national level. A bargain, he says, between employers and workers should be such as, first of all, to provide employment for as many workers as possible; secondly, to make goods available to as many as possible; thirdly, to maintain a balance between wages and prices; fourthly, to eliminate inequities in sectors of the economy; fifthly, to effect a just means of the production to the progress of science and technology; sixthly, to remember the advantages of human existence not only for this generation, but also for future generations; and seventhly, to take care lest prevailing groups or privileged and prejudiced groups arise.

In our society, today, we talk about the managerial class; it is my belief that the second half of the twentieth century will not so much see the evolution of the managerial class and the progression of this class as it will see the evolution of co-operation in industry between the worker, the employer and the government. This will be a part of what I might term along with Pope John, the co-management evolution. Pope John says that the employees should have an active part in the affairs of the enterprise wherein they work and that whether they be private or public.

Now, concerning social economy: briefly and rapidly the social economy should take into consideration man in all his totality. It should consider the fact that man has to live in relationship with his fellow man and that this relationship should be a harmonious relationship. It should be prompted by the virtues of justice and charity and it should be under God. Certainly man in promoting these relationships should always bear in mind, as our bishops in their conference of 1960 pointed out, that man divorced from religion will soon find himself working to his own destruction. So when we talk about a Christian economy, we can talk about man only as man is ruled and directed by his own intelligence and free will. We can talk about man only in so far as he takes into consideration the rights of other people. We can talk about man and the development of his economy only in so far as he remembers that he is a child of God, that he has a life that is higher than this earthly life, and that one day he will have to answer how he used the goods that God gave him.

Now I know that this introduction is probably too brief and rapid, but in the time allotted I simply wanted to point out some of the basic ideas we are taking up and perhaps in a later session we might discuss these further.

ECONOMIC PROBLEMS: A CHALLENGE TO JUSTICE (II)*

SISTER MARY THERESITA, S.S.J.

"Economic Problems: a Challenge to Justice" — a more appropriate topic for a Franciscan Sisters Educational Conference can hardly be conceived, for St. Francis began his great social revolution on the *economic* level. He threw the bag of cash out the window, stripped himself to the skin, appealed to God as his only Father, and was ready to go. For 750 years he has battled for justice, his steadily increasing army now numbering three million. So sturdy and prolific is his naked doctrine!

But Franciscanism is nothing more than living the Gospel. It would seem, then, that wherever Franciscanism and Christianity live, there justice blooms, rooted deep in economic detachment.

When the Franciscan family was about 300 years old, some of the sons of the Poverello braved the hazards of the ocean to set foot on a new continent which had as yet not heard the Good News, the Gospel. They were the first to bring the message of justice to Mexico. The Franciscan Juan de Zumarraga was the first to occupy the bishopric in Mexico City — and the first to look upon the self-painted portrait of Our Lady of Guadalupe on the cloak of Juan Diego.

Forty miles south of Mexico City lies Cuernavaca, once a typical Mexican-Indian village-town, today a kind of tourist center to which American movie stars and writers flee from the cold waves of the North, seeking refuge in elegantly constructed mansions surrounded by walls, shrubs, and flowers — three- or four-layer terraces worthy of a medieval lord. Upper-class Mexicans are

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there, too, not outdone by the Americans in castle and patio construction. And then there are also the inevitable poor — the miserable — Mexican and Indian.

In late autumn of 1962, three American Sisters who were studying in Mexico visited one such wealthy Mexican mansion reputed to have all furnishings of any importance imported from Spain. The property extended every bit a block, banked at either end by a magnificent building, connected by a wall and interior patio. The four-layer terraces opened into the patio heavily laden with status symbols: two medieval carriages, elaborate rock gardens, gushing fountains, goldfish pools, picturesque shrubbery, messages written in blooming flowers, and — you name it, it was there. Under construction was a private chapel to be reserved for the exclusive use of the family numbering perhaps between 15-20, in a land where the average number of Catholics per priest is 15,000. The lady of the house, justifiably proud of her exclusive estate, showed us through room after room, stopping to emphasize for our benefit, since we were nuns (visiting nuns — an unheard of phenomenon in Mexico!) the rare religious art pieces distributed throughout the house. From the wall in her sleeping room she took an imposing crucifix of polished dark wood, and piously kissed the “carved archaic feet”.

Quick as a flash came Caryl Houselander's lines, “My candles have burnt out at the carved archaic feet, while I passed by the poor man with broken boots in the street,” for there within full view from the open window, just beyond the terraces and the symbol loaded patio, huddled against the outer side of the wall leaned a dozen or more one-room, windowless, floorless hovels as dilapidated as deserted doghouses or chicken coops. In these dwelt “Love's Substance in flesh and blood,” and emerged to work on the rich man's estate not in broken boots, but on cracked, swollen, mutilated feet! What epics of tragic poverty and deprivation one can read from the torn, worn feet of the Latin Americans at the bottom of the social scale — rich only in their misery and in their faith!

But need Franciscans look South of the Border to uncover “Christ the living and dying, crucified in mankind” offered noth-

ing better than a "Blunt nail in the quick flesh" and "sharp thorn in the sensitive mind"? In *this* nation — the richest in the world, belonging to the 30 per cent of the world's population which consumes 80 per cent of the world's goods leaving 20 per cent for the remaining 80 per cent — in such a nation economic problems challenge justice at the triple-terraced levels of nation, state, and community. One-fifth of the population, 36 million people are slowly dying of hunger, striving to survive on an annual family income of about \$1,500, about \$112 a month. Unemployment on Indian Reservations runs between 40-50 per cent, about 8 times the national average. It is ironic that, according to a release of the National Better Business Bureau, the same number — 36 million — one fifth of the nation — are overweight, and that this 20 per cent, willing to try every trick except the painful process of eating less, are investing in reducing devices, plans, and pills to the tune of 100 million dollars a year? What a challenge to justice!

Further, in a nation in which hunger gnaws mercilessly and persistently on a population equivalent to 8 Chicagos or 5 New York Cities, there is stored away in bins so-called "surplus" food supply sufficient to take care of the needs of India's 440 million people for a whole year! What a challenge to justice that this should be kept under lock at the cost of one million tax dollars a day!

Where are the roots of this maladjustment in distribution in our Christian nation? They are as deep as our individualistic philosophy and as old as the spirit of unregulated capitalism. Many of us now are acquainted with papal social teaching from Leo through John and Paul. We recognize the need for socialization and regulation of industry, but when we strike nearer home in our direct interpersonal relations with other people, there may be times when, completely unaware of the distortion, we may live out a Gospel quite different from the one recorded by Matthew, Mark, Luke, and John.

What is the history of this changing attitude toward poverty from the Sermon on the Mount, through St. Francis and his Lady Poverty to our own day? The Christianity of the Gospels is oriented to the poor and exalts the poor. It is the rich who must

struggle through the needle's eye, not the poor. However, nowhere does the Gospel sanction rebellion against class privilege and social injustice. It projects no ideal of social reform to eliminate poverty and provides no principles to guide Christians in deciding mundane questions of social, political, and economic policy. These are to be implemented with justice and charity as guiding principles.

During the first centuries of the Christian era and on through the time of St. Benedict, Christian communities carried on their works of mercy on an interpersonal basis. With the rise of feudalism, when churchmen became administrators of huge tracts of land, when the socio-economic rank of the clergy rose to equality with the nobility *above* the peasants, then social, political, and economic powers were assumed by the hierarchy. By fusing with the secular feudal order and its ruling class, the clergy inevitably became a bulwark of the status inequalities of feudal society. A nobleman's son could become a knight or a clergyman; these were the status vocations. The scheming Cardinal Richelieu is only one example among many, of a youth who was pushed into a clerical role because his club-foot disqualified him for the army, and there was nothing else a man could be and hold prestige.

During the period of its European hegemony, the leaders in the Catholic Church supplemented the other-worldly ethics of the New Testament with a social philosophy and an image of society based partly on the Christianity of the Gospel, partly on classical Greek and Roman thought, and partly on the realities of the feudal social order. Though often modified or abused in practice, the social philosophy of the Church contained these elements:

(1) Poverty as in the Gospel continued to be exalted as a virtue. It was an essential vow in the monastic life.

(2) There was virtually no conception of improving the material conditions of the poor. On the other hand, the poor were not condemned as failures. Poverty was regarded as an ascribed status: one was born into it and belonged there. In theory, if not always in practice, the poor were regarded as proper objects of Christian charity and compassion.

(3) Profit-making was condemned. The medieval Catholic Church was anti-capitalist.

(4) Secular society was considered a community with the Church at its apex. All people were members of the Church and, therefore, all aspects of society, including the relations between the social classes, were regulated by the Church.

(5) Social inequalities fitted into the pattern. The king, the nobility, and the clergy were the upper class, the peasants the lower class. Social justice was conceived as giving each his due and what was due to each was defined by existing differences in wealth and power, not by a desire to achieve a more equitable distribution of the world's goods.

The industrial revolution gradually transformed the agricultural feudal society into the commercial and industrial capitalism of the modern era. In many countries this was accompanied by a religious revolution against the doctrines and authority of the Catholic Church — understandable since the Church had taken on a strongly feudal coloration from the culture of the agricultural society in which it had developed. First initiated in Germany in the sixteenth century by the clergy and nobility, the Protestant Revolt appealed strongly to the rising middle class of merchants and townsmen desirous of ridding themselves of the religious and secular restraints of the feudal order. The poor supported the revolt, but the movement was directed by the commercial middle class who dominated the churches and suffused Protestantism with their middle class values and attitudes. Whereas Catholic social doctrine had been formed in the context of an agricultural, feudal society, Protestantism evolved a social doctrine that reflected the realities of a commercial and industrial capitalism, organized around profit-making, employers, and wage earners.

For the middle-class Protestant it was easy to believe that to live a Christian life was to exemplify the middle class virtues adjusted to an individualistic philosophy. The "holy" man, the righteous one, was identified with industry, thrift, prudence, decorum, cleanliness, self-discipline, sobriety. Sin, defined in the light of the same individualistic philosophy, was almost exclusively identified with the personal vices: laziness, improvidence, frivolity, dirt, swearing, gambling, drinking. Sin acquired a distinctively lower-class look, while wealth and success, once regarded as hin-

drances to salvation, became its very sign and reward. This was succinctly verbalized by Richard Younge writing in England in 1654: "No question but riches should be the portion . . . of the godly . . . ; for godliness hath promise of this life as well as of the life to come."

Max Weber, traveling extensively in Europe and the United States, gathered statistical data for his classic work *The Protestant Ethic and the Spirit of Capitalism*, in which he attempts to show the positive correlation between industrial development of countries and the influx of the doctrine of individualism and predestination. All men are predestined to heaven or hell, but no man is sure he is of the elect, and he must strive to find out. One sign is success in this world — success in the form of earthly goods. Those who are poor and fare badly have this as a sign that they are on God's "black list," and if they are already condemned, why hesitate to exploit them? This should be the prerogative of the "saved." This kind of reasoning Weber called the "Protestant Ethic."

The exaltation of middle-class virtues and success led to a new approach to the problems of poverty and social responsibility. Though by no means universal among Protestants, the following attitudes characterized much Protestant activity and social policy for several centuries, and in a measure continue to do so. They have also seeped into some of our Catholic thinking so subtly that we fail to detect how divorced they are from the spirit of the Gospel.

(1) Poverty was no longer seen as inevitable and necessary (as in feudal times) but as something to censure. The poor evoked not compassion, but blame. Poverty, singled out by the Gospel as a blessed state because it was a guarantee against the sin of pride, was now associated with personal vices and defined as dirt, laziness, gambling, drunkenness, living in the slums — with failure of character and with spiritual unregeneracy.

(2) A missionary rather than a charitable approach was taken toward the poor. Since secular society was no longer regarded as a divine community into which all are born and in which all participate, Protestantism was faced with the task of gathering in the

unchurched and of converting the nominal Christian. It would be inaccurate to say that the evangelical efforts of Protestantism were restricted to the poor. Nevertheless, the poor were regarded as most in need of salvation, since they were most in need of being saved from bad habits, weakness of character, and class riotousness.

(3) The concept of social justice — of giving to each his due — became identified with the distribution of *rewards* according to *merits* and withholding the charity from the “undeserving.” It is this kind of conditional reasoning that is apt to be accepted as “unemotional.” Questions are asked: “What do they do with their money? Why don’t they try to get a job? Why don’t they save? Why does he drink?” Or statements made: “They could at least keep clean. We have bills to pay, too. They have money for everything else.” Or signs attached to doors: “Beggars not fed here.”

The Very Rev. Msgr. John Egan, Director of the Archdiocesan Conservation Council of Chicago, points out the gap that lies between this kind of reasoning and the Gospel: “...There is nowhere in the Gospel the suggestion that economic ambition, or even right moral conduct, is a precondition to experiencing justice and charity. They who argue that the poor should not receive because they are lazy or immoral, are guilty of a profound blasphemy upon the charity of Christ. Mankind is to be saved *through* Charity and Justice, not in order to receive it.”

Until recently the Catholic Church in the U.S. has been the church of the working class. As late as 1946, 66 per cent of the Catholic population could be classified as lower class as against less than 45 per cent of the Protestants. The situation is rapidly changing. About half of the American Catholics are leaving behind their working class and immigrant roots and becoming successful members of the rapidly expanding middle class. Many are moving into the suburbs.

And what of us religious? We are the shock troops of Catholicism in the U.S. We were lower-class immigrants with the lower-class immigrants whose children attended our schools and who sought relief in our hospitals. They are climbing to middle class

status, and we with them. General and provincial motherhouses are rising in the suburbs; central city convents are being built or remodeled to provide middle-class conveniences of which we could not have dreamed 30 years ago.

But these central city convents are housing consistently decreasing numbers of Sisters. Lay personnel increase on our staffs in both school and hospital. A changing mobile population occupies our classrooms. Tuition must be raised at the very time when the occupants are least able to foot the bill. The Spanish-speaking and the Negroes (of whom only about 3 per cent are Catholic), with the lowest-paying jobs, are handed the expanded charges in our metropolitan areas. Like their forerunners — the Catholic immigrants — they find themselves in the lower income bracket, but unlike their forerunners, they face a pastor and teachers who are middle class in values and life style.

What problems arise for a Franciscan in such a milieu? Their sum-total is a nightmarish dilemma! Economic problems: a Challenge to Justice! On the one hand, there must be an uncompromising love for the poor flowing from the Gospel and from the Franciscan Way of Life. There can be no discrimination, no pressures to obtain money, no rejection of a child or a patient because of inability to pay. On the other hand, the lay teacher and the hospital help must be given a just salary, bills must be paid, the parish plants must receive proper care, — heat, light, repairs.

How is this to be resolved? Money! Money! The administrator dreams of Godsent benefactors — Dreams! Sometimes they come; more often they don't — and there must be the fund-raising projects so consuming in time and energy which could be used more profitably for less mundane activities. The weary provincial or administrator or pastor thinks with holy envy of St. Francis in his faded beggar's habit, girded with a rope, singing for joy because he had nothing.

The problem must be faced practically with no compromise of the principle of economic or social justice. The age seems to call for a genuine renewal of Franciscanism. St. Francis started

his sweeping reform by stepping out of his merchant-suit as an eloquent symbol of his complete detachment from all things of this world. As a consequence he found the bishop's cloak immediately covering his nakedness, the response of the heavenly Father's providence. It may be that our day with its conflicting demands presents us with built-in opportunities for a heroic trust in Divine Providence. The basis of our policy must be an unwavering stability with flexibility: stable, not to be moved even by hardships when a principle is involved, yet flexible enough to lean over compassionately to the poor without questioning their sincerity; radical enough to imitate the Franciscan way of taking less for self to be able to give more to others, so that with a kiss of the "carved archaic feet" of our favorite crucifix we can climax the compassion we have already poured out on the Christ in flesh and blood among us — the deprived child, the neglected sick, the unemployed and destitute. Compassion — your pain in my heart!

However, objections are frequently voiced against literally feeding the hungry or clothing the naked in our own country or abroad. These hinge on either the judgment that the needy are undeserving, or on the fear that we are retarding the self-development of people when we *give* them things. Cardinal Cushing was once faced with this criticism after he had sent shiploads of powdered milk to Latin America. He blew the ammunition out of the objector's barrel with a counter question, "They're hungry, aren't they?" Hunger can't wait! Nevertheless, outright giving should be regarded as only a first step, the meeting of an emergency. The second step is, helping the poor to help themselves. This can sometimes be done on an interpersonal basis in a parish community or by directing the poor to groups organized to teach them to help themselves, such as cooperatives. Several other ways are open to us. These include: keeping informed on Civil Rights, Fair Housing, Fair Employment, and Extension of Social Security legislation and missing no opportunity to support these by word, act and attitude.

Finally, one of the greatest services we can render toward justice in solving economic problems of the poor is to use every effort to try to convince them to stay in school until they get at least a high school diploma. This may mean on our part discounting tuition and other fees; it may mean overcoming the temptation to let them go because they apparently don't care or don't appreciate what we're doing anyway! It may mean precious time and endless energy to persuade and encourage them to recognize the step as worthwhile. The same can be applied to those we meet in hospitals. They may be in need of someone to help them find and hold a job.

Immediate gratification is part of the value system of the economically poor. Motivation for deferred gratification is lacking. The insecurity in which they live has the psychological effect of prompting immediate gratification, immediate action. A future goal or reward is extremely remote for the insecure. It is fear that makes it hard for them to wait, the fear that what they now hold will disappear.

Aspiration and motivation — to give these to the poor is to help them to the runway from which they can rise to economic security.

To summarize: we can meet the challenge to justice presented by economic problems by a truly Franciscan trust in Divine Providence, by holding to principles of justice without compromise but remaining flexible in adjusting demands when working with the poor, by literally feeding and clothing the needy as a first step without asking questions, and by expending every effort to promote justice by being informed and supporting means sponsored by the government; finally, by giving of personal time and effort to the psychological work of convincing the poor to finish high school and to find and hold a job — and all this not in condescension, but as the fulfilment of an obligation to our fellow-men.

"We will not win our war against poverty," warns President Johnson, "until the conscience of the whole nation is aroused. We will not succeed until every citizen regards the suffering of his neighbor as a call to action."

We rise to meet this challenge to justice, not limiting our field of concern to our own nation, but using it as our starting point from which we can proceed to aid our brethren in Latin America and other lands, our brethren who hunger and thirst after justice — and after a square meal!

ECONOMIC PROBLEMS: A CHALLENGE TO JUSTICE (III)*

EUGENE F. DUFF

As the only layman on this panel, which in the overall concept of this year's conference seeks to take a broad look at Franciscan life in the latter half of the 20th century, I am, I must admit, "shook up." I am reminded of the Mr. Milquetoast who, when remarking to a friend of his marital woes, answered the query "What are you, a man or a mouse?", by observing, "I must be a man — my wife is afraid of mice!" As a layman amongst all this Franciscan splendor, I wonder who is afraid of whom.

But, while I am privileged and proud to be here this afternoon, I confess to my usual awe at what you Franciscans do accomplish, and to a sense of pride, that you "dare to dream BIG dreams." The subject of your conference is, I feel, very necessary, to not only us who try to follow in the steps of Francis but also to all those who would dare to try to follow the steps of Christ.

I have two favorite stories I use in my classes in the Social Encyclicals, which I hope will serve to ease us into my area of commentary this afternoon. They tell the story of the roofer who was very painstakingly laying the roof tiles on the Cathedral of Notre Dame. This magnificent architectural tribute to man's love of God was many, many years in the building, and one of his co-workers asked, "Why do you take so much effort to fit the tiles so perfectly, when no one will ever see them way up here on the top of the roof?" The roofer humbly replied, "God will see them." This then is one way we can view our worldly holdings in Christ's Church.

* Paper delivered at panel discussion, Franciscan Sisters Educational Conference, Alverno College, Milwaukee, Wis., Nov. 27, 1964.

My other story concerns a Franciscan missionary friend of mine. Father had studied flying at a school where I was teaching. He then went to New Guinea to accomplish his mission as one of the so-called "flying padres". Periodically he would ship back an engine for repairs and reconditioning at the college. One year he himself returned for a short visit and to report to his superiors. While he was away our area had been cut off from the archdiocese, and a new diocese created. Naturally, one of the first things the bishop did was to build a cathedral. It was and is a beautiful million-dollar-plus edifice. When Father came to visit us at the college, naturally we took him to visit our new property holding. Upon leaving, Father observed, "You know, when I signed the visitors book I wanted to put in 'what a far cry from the crib at Bethlehem.' Do you have *any* idea what I could do with those monies in the missions of New Guinea?"

But, what have these little talks to do with my segment of this panel? Actually, it seems to me, I have been asked to comment on the same type of a dilemma.

In the interest of time, I will hold my remarks to a minimum, and see what questions these generalized statements will provoke.

As to the first question: How does Christian concept of poverty fit in with abolishing poverty? I am of the mind that there is no incongruous behavior in the two terms or concepts.

Pope John is, it seems to me, to be advocating such a "war on poverty" throughout Part III of his encyclical, *Mater et Magistra*. (As did Leo in 1891 in *Rerum Novarum* and Pius in 1931 in *Quadragesimo Anno*.)

While speaking anent poverty John observes, with my emphases: "We all share responsibility for the fact that populations are undernourished. . . . *it is necessary* to arouse a sense of responsibility . . . among the more blessed with this world's goods."

Further John notes: "Now *justice and humanity require* that these richer countries come to the aid of those in need. Accordingly, to destroy entirely, or to waste goods necessary for the lives of men, runs counter to our *obligations in justice and humanity*."

And finally John summarizes as follows: "If this be done, it will help much toward shaping a community of all nations,

wherein each one, aware of its rights and duties, will have regard for the *prosperity of all*."

I find nothing in these and other statements in *Mater et Magistra* that imply a conflict between prosperity for all and the Christian concept or ethic.

Now, as to the second question I have been asked to comment upon: What is the image created by religious, especially Franciscans, owning (or using) vast lands, large convents, and motherhouses?

I would like here to digress a moment from *Mater et Magistra*, and Pope John, to make a partially personal observation. Both Pope Leo and Pope Pius in talking of a right to a living-family-saving wage noted that everyone is entitled to life according to his station in life; no one is required to live unbecomingly.

I would observe that I see no limiting distinction, despite your orders, from such a statement. Pope Pius XII once observed that spiritually we are all Semites. To me, in a broad sense at least, "Humanly, we are all laity."

It seems to be the key to this seeming dilemma. These facilities are in fact *for the use* of such religious. As long as we are always aware of the distinction between ownership and use as made by Pope Pius in *Quadragesimo Anno*, then I suggest that there is room for these necessary facilities to be *used* whether for residence, for training, for education, for health, for seclusion, etc. These are, it seems to me, a *just* use of such facilities.

Now to question three: Are religious too removed from the real poor, and how can this be remedied?

This summer, in a course in the Social Encyclicals I was offering in our motherhouse, a similar question was raised. One of the Sisters asked, and I will paraphrase here: If this is the age of the laity, in an emerging sense, do you foresee an emerging religious?

As noted earlier, we are, all of us who are not clerics, at least in the canonical sense, indeed lay. If the laity are going to emerge, and I believe they shall, it will be a slow process. In our favor though is the fact that we do have what, for want of a better term, I shall call "ease of movement." I suppose the economist would

prefer "mobility." A generation from now, I feel sure, the laity in the Church will be much different, *if they wish to be*.

For the religious where this ease of movement, or mobility, is circumscribed by regulation, vows, community rule, etc., it will be a little more difficult. John may indeed have opened some windows, but we must be careful that religious superiors don't run around closing them all! Those who have the responsibility will have to give prayerful consideration to some possible changes in the old rules. This will take time; I know this, and so do you.

If you wish then to really be one with the poor, then you all will have to give much prayerful consideration as to how to get closer to them and thus, I believe, closer to Christ, who loves them so.

Now as to question four: Could, and should, the Church, and especially religious, dispossess themselves in favor of the poor?

In the same section three of *Mater et Magistra*, which I quoted from earlier, Pope John notes that the right to own private property is from the natural law — once again as did Pope Leo XIII and Pius XI.

It seems to me, then, that this right to own — which is from the natural order of things in God's world — applies to all in God's world, i.e., to Christ's Church, to the religious community, in fact to all of God's children. Certainly the Church and its religious communities *could* give up their properties and distribute the proceeds to the poor. Off the top of my head, I fail to see a great deal of merit in such actions.

Just *stewardship*, it seems to me, will result in many of Christ's poor, over many centuries, gaining from the prolongation of such holdings. A "one-shot" approach would have obvious short-run advantages which I fear could lead to long-run calamity.

Now in the remaining time allotted, let us make some observations on the fifth and last of my questions: What could the religious do to help the poor themselves?

This question, I believe, is the "meat and potatoes" of the panel's problem. I would of course be much more concerned viz-a-viz my own status, with the question of Sister Theresita on the

"Paying of the Lay Teacher"! But it really does seem to me that this question poses a very serious problem.

Many programs are possible; certainly we could look at the many governmental programs now operative, and see how we could particularize, augment, and/or innovate in any or all of the following areas.

- (1) Indian Bakery Schools;
- (2) Peace Corps;
- (3) Re-education programs;
- (4) Mentally retarded;
- (5) Mental Health generally.

Now then, I said at the beginning of my remarks that I would be (1) brief, (2) general, and (3) that it was indeed "fitting and proper" for you to pursue a study of "Social Justice in the Modern World." What I have tried to do in my brief remarks is to open up just a little of the philosophical thicket into which we are headed. It will not be and never has been promised that we would have an easy time of it here in this mortal coil.

I realize it is much more comfortable to sit back and do as our forebears did, be it in economics, politics, or religious activity. But just as the "Revolution at the Ballot Box" which we saw in our beloved United States in the 1930's brought about a finer economic climate for our workers and our owners, so too can *Mater et Magistra*, Pope John, and Vatican II open up wider vistas to all who would call themselves Christian.

Just as our Supreme Court had to "come into the 20th century" in what many social scientists call the "year of decision," 1937, so too, perhaps, are we who belong to the oldest of all institutions, going to have to "come into the 20th century"!

Time is not against man, nor is man against time. Time does mean, though, in almost every area of man's life and activity, change. Our goal should not be to hold back change, or force back time, but accept them both — and to build upon them — an ever more fitting institution, our beloved Holy Mother, the Church.

UNDERDEVELOPED AREAS OF FRANCISCAN RESPONSIBILITIES*

PHILIP HARRIS, O.S.F.

Religious of all types are challenged by the changing world and Church to a profound re-evaluation of their way of life; their approaches to people, the apostolate and each other; and their plans for the future. In *Mater et Magistra*, Pope John XXIII underscored the problem when he observed: "Accordingly, the role of the Church in our day is very difficult; to reconcile this modern respect for progress with the norms of humanity and of the Gospel teaching." Christians who have publicly professed as adults the total commitment to Christ expressed at baptism and confirmation, have a special need to use their dedicated lives to the humanizing of modern developments in the process of incarnating Christ everywhere in our times!

INTRODUCTION

The president of this conference said the purpose of this paper was to help the Franciscan Sister appreciate more keenly that you are part of the human family and as members of the Mystical Body must share in the burdens of the human condition. The Protestant theologian, Paul Tillich, put it simply — you must become a part of the human predicament! Your task is to love the world, not shun it; to relate to all that is good there; to begin to view it as a sacrament. Your lives must become sacraments — outward signs or symbols of the inner dedication and love that you

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profess. To be a religious in the modern world involves much more than wearing a habit or living in a convent or observing numerous formulas. To begin to appreciate the significance of that statement, one must first consider the providential period of human history in which you serve.

These are exciting times in which there is an explosion and an acceleration of knowledge. Man has made fantastic breakthroughs in science, technology, transportation and community. There is increased emphasis on unity and community at all levels and in all phases of human endeavor, as well as on the dignity of the person. The Church, being a microcosm of the world, reflects the impact of these tremendous influences and renews itself to meet the challenge. And each member or institution in that Body, including religious life, must do the same thing or become extinct in the onrush of human development.

In this speed-up of man's evolution, there is also an undercurrent of joy as people slowly begin to perceive the significance of the Incarnation as the central act of human history. Religious, above all, should possess this incarnational view of Christ as the Alpha and Omega. Creation is the magnification of all the elements in Christ and the world is sacrament, the outward sign of God's presence in it. But the whole of the cosmos is evolving to Him, and the pace is constantly accelerating! Furthermore, the king of creation, man, adopted into the divine family of God, shares in the divine creative power which is still in process. Man is a co-creator and a co-redeemer! To man was given the task of subduing the earth and placing his seal upon it. The amazing point about all this is that man at this stage of history has just about accomplished that mission! He need no longer struggle for survival and concentrate his energies on providing for his physical wants. His discoveries in technology and other fields have given him the *means* to feed, clothe and shelter the world — that is, if he will use his brains instead of his brawn. If the energies dissipated in wars, arms races, and the mad pursuit of pleasure were channeled into solving the needs of 2/3 of the world's underprivileged, man could indeed begin to live his heaven on earth!

And this is one of the essential problems of our times that

religious have the obligation and the opportunity to undertake solving. You live on the edge of the age of cybernetics, a stage beyond automation when machines may release 90 per cent of the present working force engaged in production. Release these workers to what? In this new leisure orientated society, will man turn in upon himself, seeking only material comfort and himself? Or will he turn outward in service, especially of a voluntary nature? Will he tackle the social problems of our communities and wipe out the slums, the injustices, the barriers that divide men? Will man use his divine talents to improve the human condition, to develop the city of man into the city of God? Will man turn outward from himself and find Christ in his neighbor? Much depends on how religious educators today exercise vaster influence on the young and today's society. If there is to be the biggest breakthrough in what Loren Eiseley has called, "the inner skies of man," then the adults of tomorrow must be helped today to develop their spiritual, intellectual, and cultural qualities. But will this youth of 1964 listen to their teachers, especially if they are Sisters?

You cannot share this vision of things to come or prepare the young for life in 1980 or the year 2000, unless you are relevant to the world today and project into the future with the teachings you provide now! The youth in your classrooms or under your guidance cannot become the Christian leaders of the cybercultural age, unless you are open, flexible, adaptable in your thinking. Like de Chardin, you must learn to love and consecrate the world, to divinize your work, to perceive the divine design in your efforts and those of your charges. You must learn to be sensitive to His presence in everyone and everything about you, especially in the poor. Once you possess this sense of personal mission to the world and its inhabitants, you can share it with those you educate or nurse. You will deeply appreciate man as an extension of his Creator and everything that man creates as extensions of man and his Creator! Then you are ready to comprehend the importance of the social environment in the forming of man and his personality. Then you may begin to probe that unless YOU improve society, unless you as a religious Sister contribute your part, the development of the New Man will be retarded. The fully mature Chris-

tian is yet to come; Christianity is only in its infancy! The world has yet to fully receive the "good news of salvation," so your task in evangelization and ecumenism, as well as in the Christianization of society is immense. But who is better equipped to make a major contribution than the virgin who has been freed from everyday cares of one family to concern herself with the family of man? Who has a better opportunity to make a major contribution to this problem than she who has been freed from the problem of daily support and holds allegiance only to God the Father? However, religious women will never realize their great potential unless they turn outward from concerns of themselves and the institutions in which they serve.

THE SOCIALIZATION OF RELIGIOUS LIFE

If Sisters are to be as effective in seeking the sociological presence of Christ as they have been in finding His eucharistic presence, then the practice of social responsibility which Pope John called for on the part of men and nations, must also extend to the convent or monastery. The following areas for future exploration are merely outlined here as background for the major concerns of this presentation.

(1) The formation of the Franciscan religious must develop an apostle whose attitude of mind is inquiring and tolerant of all, regardless of their backgrounds; an approach which is open-minded and open-hearted; a view of the world which is incarnational and cosmic, relating to all the good in a pluralistic society. This will call for a re-examination of Franciscanism so that one distinguishes between Franciscan structures and the essence of gospel living. It will mean viewing Francis in perspective so that his words and actions are viewed in the context of his times with all their limitations of culture and knowledge, while the spirit that lies behind them is translated into meaningful contemporary terms.

(2) The technical training of such religious will have to take into account the advancement of knowledge if they are to make a real contribution as competent professionals. This means a de-emphasis on the classical course or a preparation for grade school teaching, in favor of education of the Sisters in new fields. This

would include inter-cultural and area studies, missiology, cultural anthropology, religious sociology, comparative religions, contemporary theology, mass communication, social and community development. The faith, as Father Bernard Cooke, S.J., has noted, must be expressed in non-verbalized forms, the institutions of our society: family life, business, politics, art, recreation. Therefore, the Sister must learn to relate her theological formation to all the understandings, experiences, and patterns of human life if she is to be an effective herald of the gospel, or a catechist. She must look upon these new higher studies as means of her own completion, her own creation, her own evangelization.

In seeking such training for religious, it might be well to recall at this point, this wise observation of Teilhard de Chardin:

The great objection brought against Christianity in our time . . . is the suspicion that our religion makes its adherents inhuman . . . The unbeliever observes that if one of their religious, or one of their priests, should happen to devote his life to what is called profane research, he is very careful, as a rule to recall that he only lends himself to those *secondary* pursuits for the sake of conforming to a fashion or an illusion; to prove that Christians are not the most stupid of men. They say that when a Catholic works with them, they get the impression he is so insincere, so condescending.

The Christian religious who becomes competent in such "secular" subjects must not compartmentalize this field from her "religious" life, but integrate and divinize it with her apostolate.

(3) Furthermore, this training of religious should include a sound formation in the social teaching of the Church, especially the recent social encyclicals, so that it in turn can be imparted to future students. This could readily become a part of the novitiate and juniorate or scholastic course in place of some of the useless trivia that now absorb time and energy. Morgon's *The Social Conscience of a Catholic* (Marquette University Press) could very well become the text for such a presentation.

(4) Again, the instruction and formation of female religious must provide a wholesome appreciation and insight into the con-

cept of womanhood, and the role of the Christian woman in the world. The distortion, exaggeration and untruth of pagan and so-called Christian teachings on women's inferior position must be cleared away from the minds of candidates. They need to be challenged by the new, mature view which appreciates the complementary aspects of the female and be urged to contribute to the making of the model of the "New Woman." They must help man to use technology wisely, to soften his use of new powers. Never before in history has woman had a greater opportunity to exercise her uniqueness than in this cybercultural age when man will be called upon to develop the things of the spirit. When the religious has this deep appreciation of what it is to be a woman, then she will inspire female students to become leaders in contemporary society. To be effective in the apostolate of the future, today's religious will have to understand the meaning of love and its difference from sexuality, they will have to be able to operate naturally in mixed situations, and have normal professional contacts and wholesome Christian friendships with the opposite sex. In this way, they also will become relevant to the boys or girls they seek to educate and guide.

(5) In the practice of poverty, the Franciscan religious, in particular, must update her thinking. People can't understand religious who live in comparative comfort in beautiful buildings, who never experience real want or hunger, but who develop fixations on the observances of the minutiae of theoretical poverty. Our preoccupations with the externals or legalism of the vow of poverty often strike the laity who struggle for their daily bread as hypocrisy. Is it any wonder that Pope Paul VI recommended poverty to religious orders as well as to individual religious. Furthermore, we must consider the practice of "contemporary forms" of poverty. These may be, as the Society of St. Vincent de Paul pointed out in a world meeting at Paris, more plentiful and painful because of their moral sharpness than yesterday's shortage of food and shelter. For the religious it might involve special service to the paralyzed or physically handicapped, the chronically ill, the prisoners and parolees, the unemployed, mentally retarded and disturbed, the lonely, the badly housed, those plagued by debt, and the aged.

In the apostolate, it could mean serving the "*minores*" of society — the outcast against whom prejudice is rampant, emphasizing our efforts with the underprivileged and underdeveloped everywhere. Thus, the migrant worker, the delinquent, the drug addict, the needy student, the culturally deprived, and those in pre-industrial societies would become the focus of our religious "caring."

(6) In the assignment of religious, more consideration will have to be given to the appointment of Sisters to the needs of the Church as a community than to Church institutions. This might bring about more full-time religious workers for the direct apostolate, such as C.C.D., Y.C.S., C.F.M. and other forms of Catholic action. It would permit a percentage of a congregation who would spread their influence more widely by assignment to movements, national and international headquarters, and apostolic experiments. For example, Franciscan Sisters are needed for the Movement for a Better World, for the Third Order Apostolate with the North American Federation, for Catholic and non-sectarian civic and professional associations, for secular educational programs of all types from nursing school to the university. Right now the Third Order has launched a bold experiment which would form apostolic teams of Tertiaries Seculars and Regulars; Sisters are needed to participate in this new mission concept and to assist in leadership training of the laity.

UNDERDEVELOPED AREAS OF FRANCISCAN RESPONSIBILITY AT HOME

The broad sketch so far in this paper has been by way of creating a climate for some specific proposals in the area of social responsibility by Franciscan religious, both at home and abroad. On the domestic scene these areas are highlighted for future, long-range planning by religious administrators.

(1) *Christian humanism* — Pope John himself underscored the need to humanize Christianity, and this obviously has deep implications for religious life. With the new concern for the person and personhood, it is important that religious educators display a similar sensitivity for candidates and all they come in contact with in the apostolate. In an age that threatens the individual

and, as Philip Scharper has observed, causes modern man to be dwarfed almost into hopelessness by the creation of his own hands, the concentration of contemporary thought on what it means to be an authentic human being should stimulate religious to develop truly human Christians, not robots or passive personalities. Perhaps the Conference on Human Freedom at Georgetown University next week will provide new insights for our superiors when it brings together some of the world's great theologians to focus on the problem. New concepts of freedom and authority should be particularly challenging to Franciscan application since the mendicants have always had this tradition, buttressed by Scotistic philosophy.

In the guidance of religious, and their students in turn, sincere respect for the dignity of each person must be characterized by recognition of individual uniqueness and diversity. Franciscans must relish the person-to-person encounter and be more sensitive and perceptive at the human level with each child of God who crosses our path. This manifestation of Christ's love is what man in our mechanistic society craves most. It requires the religious to give completely of herself and not to hold back or be unwilling to be involved with other people. Those engaged in loving service put charity first and avoid the ruts of the commandment or rule keepers. Their genuine concern for others is Franciscanism at its best and it is caught like a disease by others. Further, this emphasis on one's own personal mission in the human family will enable others to appreciate their own special role in God's providence.

(2) *Christian community* — to live and give a true example of Christian community is a real challenge to religious, since so many congregations have become, in the words of Father Lombardi, "pious hotels." Certainly, Francis had this original concept in his ideas of brotherhood and fraternity. In his Third Order, he grouped together secular priests, lay men and women, some of whom lived in community with vows. This primitive idea of Tertiary fraternity is being re-explored in the new concept of the "apostolic team" which the Thomas Murray Center will study. As a reaction sets in against excessive Christian individualism, thought

must be given to removing false barriers which tend to emphasize distinctions between members of the lay state in public vows and those who are not. There is so much holiness and apostolic zeal among the laity today that religious would benefit by mutual collaboration with the "emerging, educated" laymen. For Franciscans this gospel concept of a community of faith should mean going beyond province, congregation, and order lines to act jointly with other sons and daughters of the Church. Inter-jurisdictional common projects, such as this educational conference, should be encouraged and expanded. We must explore the sharing of facilities, personnel, and ideas to be more effective for Christ in an atomic-space age. For example, a particular community may find it impossible to send ten or twenty religious to staff a school in Latin America at this time, but they might release two or three to conduct a common mission effort with other Tertiaries Regular and even Tertiaries Secular. Once this integral concept of sharing in the Church has been understood by the religious, then it will be grasped by their students. But your charges must be taught by the Sister's example that baptism truly binds you *both* in a community of God's people, the Church — Christ in the world — through which comes salvation and sanctification.

(3) *Social Action* — when these fundamental truths have been lived by religious, then there will be fruitful activity in the field of social action. The social conscience formed in the religious will then naturally be shared with students. Franciscans should not only discover opportunities for their pupils to be formed through social involvement, but should join with the students in these activities whenever possible. The problems of urbanization, megalopolis, civic renewal, poverty belts, segregation, and moral decay in the United States will become laboratories of human experience for both teacher and student. The areas of social justice and charity offer new opportunities for the practice of the spiritual and corporal works of mercy in our times. Action by Christians against social injustice is the most effective counterforce against communism which feeds on the social evils that victimize our brothers. In the Church of the diaspora, it is absolutely necessary that religious and the products of their schools are committed to

the improvement of the city of man, and that they recognize no boundaries of color, culture, or creed. We cannot depend for support from our social structure and culture; we must incarnate Christ in them!

A concrete example of such involvement is the new Economic Opportunity Act. The N.C.W.C. handbook for the *War on Poverty* should be under serious study right now by every administrator in a Catholic institution, as well as by our social science teachers. What does VISTA and the Job Corps mean for our students? What provisions does the Poverty Act make for needy children and students, as well as for adult education? How can we help the poor and cooperate with fellow citizens through the Act's plans for community action, rural areas, and work-study or experience programs? Here is a chance for the Sister to get out of the ghetto into collaborations with all Americans in the mainstream of our society.

Related to this matter of social action is the need for the establishment by religious of great centers of continuing education. We have too long concentrated on the instruction of a select few among the young in Catholic schools, neglecting a vast area of work in adult education, particularly in matters of theology, liturgy, scripture, and catechetics, as well as the social teachings of the Church. The laity need centers where they can dialogue in depth, where our religious formation can be shared with them. That is why the Laymen's Order of St. Francis has established the Thomas E. Murray Training Center for the apostolic and social formation of lay leaders. Such apostolates are crying for religious, and if we made a better distribution of religious personnel, Sisters could be found for such works.

(4) *International apostolate* — this can begin at home by developing a sense of international service in students. Since they will be adults in a time when the world will have shrunk so rapidly that every man will literally be their neighbor, it behooves us to ready them for this new world society. You can begin at home by fostering Christian attitudes toward racial and cultural differences among our American people; by disseminating information on the Church's role in international affairs; by exposing students to inter-

national problems, such as hunger, and what the various international agencies do to solve them (including the United Nations and its affiliates). You can encourage your students to extend the hand of Christian fellowship to foreign visitors, and to develop programs in particular for foreign students in your area. You can bring to students' attention the opportunities for travel, study, and work abroad, especially with voluntary agencies like Peace Corps, PAVLA and other groups. You can encourage the recruitment, selection, training and orientation of lay missionaries, and even join in these programs if only on a part-time basis. You can point out the value of government service in the State Department and other such overseas activities. (See "Opportunities for International Service" in *It's Your Future*, Harcourt, Brace & World, by this author.) Finally, your communities can consider the establishment or work in international houses at large universities.

(5) *University apostolate* — in a decade, it has been estimated more than 80 per cent of all Catholics in higher education will be on the secular campus. The future of the religious educator would seem to lie in publicly supported educational institutions. To incarnate Christ in the university, the Third Order is considering "Tertiary Action in Universities" (TAU). Here the concept of the apostolic team of lay and religious Tertiaries would be extended to work beyond the Newman Center to the heart of the university — the student personnel services, the faculty, and the administrative staff. However, to function effectively in the secular university milieu, Sisters must be trained themselves in that unique atmosphere, at least on the graduate level.

(6) *Third Order Apostolate* — God has provided every Franciscan religious with a natural means of extending herself into temporal society through the Laymen's Order of St. Francis. But if this instrument of Catholic Action and renewal is to be used effectively, then Sisters will have to be trained in the houses of formation in the nature, potential, and apostolates of this Third Order. Furthermore, with increased emphasis on collaboration with the laity and decreasing religious vocations, the religious has a natural ally in the Tertiaries Secular who are bound to the Franciscan by both baptism and rule. Although Francis began

the first mass lay movement in the Church, we have not begun to explore the great potential of this means of Christian holiness and service by developing Tertiaries who will be leaders among the mass of Catholic laity. Much research remains to be done on new methods, movements, and mediums within the Third Order structure, presently very much in need of *aggiornamento*. Furthermore, some Franciscan Sisters need to be assigned full-time to this Tertiary apostolate for their congregation, for a region, or for overseas service.

UNDERDEVELOPED AREAS ABROAD FOR FRANCISCAN RESPONSIBILITY

All of the items above naturally have implications for service outside one's own country. Further, we are beginning to appreciate that we are the Church, the Church is mission, we are all missionaries! However, here are a few specific matters for study by Sisters as to their participation in the international apostolate overseas.

(1) *Economic humanism* — the convergence of knowledge and disciplines has had an impact on planning for underdeveloped countries so they can be catapulted from the feudal into the space age. Sisters should be sent for training in community and social development, such as at the outstanding Dominican Institut de Recherche et de Formation en vue du Développement Harmonise in Paris; and in credit union and cooperatives at the Coady Institute of St. Francis Xavier University in Nova Scotia, or the Inter-American Cooperative Institute in Panama. This knowledge, in turn, should be shared with students at home and abroad through formal and informal courses. The Sisters can contribute much to the cause through social action centers.

American missionaries could make a further contribution by seeking out potential leaders overseas, and arranging for scholarships for further study by these young people in American institutions conducted by the same religious order.

(2) *Latin America* — to promote a Christian social revolution in Latin America should be the aim of the American missionary there, rather than supporting a decadent social system through

established schools that cater to the upper middle class or wealthy. All of you are aware of the crisis the Church and our country face on that continent — 600 million people there by the year 2000! In these lands of haves and have-nots, will the Latin Americans be Christian or communist in the next forty years? The popes have called for massive religious and lay aid to the Mystical Body there. The problem for religious communities is where to concentrate efforts so that you get the most for your investment of money and manpower. American-type Catholic schools and hospitals may very well not be the answer. The Third Order offers Franciscan religious a new opportunity for service in Pan America in "Tertiary Action in Latin America." TALA will use apostolic teams of Regulars and Seculars in Venezuela in teacher training for a slum school system, and to staff cultural centers and residence halls in communist-controlled state universities and pedagogical institutes. In Brazil, these apostolic task forces of Christian community will conduct a social action center for village leaders. The emphasis in both cases will be to train youthful Latin leaders and to develop the Tertiary movement in Latin America. Your inquiries are welcome on this communitarian approach.

(3) *Student involvement* — your pupils can be involved in the overseas apostolate in many ways. Letters and tape exchanges with students of other countries in their language is one way. Going abroad for their junior year or by applying for fellowships after graduation, and working part-time in the apostolate is another. Summer service in the Church's foreign mission is a real opportunity; the Catholic Inter-American Student Project Conference now coordinated by Maryknoll is an example of such vacation service. Support for the indigenous Church overseas, and for lay mission activities is necessary by students; here is where the C.S.M.C. program might be given greater attention. Finally, there is actual volunteering of self upon graduation. In addition to Peace Corps and PAVLA in general, please remember the Third Order's TALA program which seeks qualified college or nursing school graduates.

It has been possible to open only some of the doors for development of Franciscan responsibility in the social arena in the

future. Perhaps Pope John summarized best what these words have been trying to convey:

Consequently, it is not enough for men to be instructed, according to the teachings of the Church, on their obligations to act in a Christian manner in economic and social affairs. They must also be *shown ways* in which they can properly fulfill their duty in this regard.

And who is to show them by example more than word, than their religious teacher? Could any better mandate for social action by the Sister be found then in these thoughts of the pontiff in *Mater et Magistra*:

For everyone who professes Christianity promises and gives assurance that he will contribute as far as he can to the advancement of civil institutions. He must also strive with all his might not only that human dignity suffer no dishonor, but also by removal of every kind of obstacle, that all those forces be promoted which are conducive to moral living and contribute to it.

My final prayer to share with you summarizes the theme of this address in the words of de Chardin, the modern Francis: "May the Lord only preserve in me a burning love for the world and a great gentleness; and may He help me to persevere to the end in the fullness of HUMANITY."

IN THE WORLD AND OF IT*

DR. DOROTHY J. LIPP

The beginnings of Christianity were in the world and of it. Christ did not hold himself apart: neither from using the world's elements, nor from deep involvement with the world's people. Christ the teacher used the common, ordinary experiences of his time to teach the lesson of lessons. It was about love in Love. Common, ordinary people understood. They understood because this man that was Christ walked among them in *their* image, felt with *their* feelings, shared with *their* sharings. His magnetism was in his love and in that alone. Love was his power — a power so great that the threat of it to the status of the civil authority of his time finally precipitated his physical death. There were those who knew even then that love in Love cannot be killed. They went forth from this time, this place, to disseminate the message to all of the people of God. Like the Master, they were in the world and of it until they had completed their days on earth.

Love is simple, to the heart but not to the intellect. Somewhere along the way, Christian "heart" began to slip under the eclipse of Christian "mind." When the mind obscures the heart, it is the mind that loses perspective. The mind can become ensnared in the trap of its own human pride only to become the victim of its own tyranny. Christian theology lost the "feel" of love and so the love of Christ became more of an intellectual abstraction than a reality. It was easy for the Christian "mind" to take the next step: To perceive the world as an evil entity to be rejected and renounced. Salvation *from* the world was the emphasis. To save the soul of the "I" became the focus. The Church entered

* Summary of paper delivered to General Assembly, Franciscan Educational Conference, Alverno College, Milwaukee, Wis., Nov. 28, 1964.

a period of withdrawal from the human condition, spawning excesses and evils that eventually produced the black period of schism. The flame of love in Love seemed to burn low. The Christian "mind" was neither in the world nor of it. The Christian "heart" searched in private prayer and in the anguish of extreme penance.

Christianity can never long avoid responsibility for the people of God, for *all* of them wherever they might be on the face of the earth. Religious orders began to emerge from cloister; new orders were founded. The concentration was upon corporal works of mercy, the education of young, and the missionary spread of the Word of God. Such works must never be underestimated neither in the past nor in the present. The traditional prevailing attitude, however, has been one of serving the world without becoming personally involved. The traditions of the cloister have remained to form a safe cocoon within the religious community. Practices of withdrawal from the world, even from one's family, are still practiced among many orders of nuns. The rationale has been that such practices are necessary to preserve the nun from the "corruption" of an "evil" world. Generally this "evil" world is inclusive of things secular. Even the word "secular" frequently connotes the *per se* presence of evil. In the world but not of it — certainly not *of* it!

A new time of the world is upon us. At the frontiers of man's journey through time stands the onset of the age of cyberculture, with its shift in emphasis from the "what" of human existence to the "why." It is no longer enough to teach people *about* Christ or to minister to their corporal needs. The one who would aspire to communicate Christ to the world must *live* the message through love. This living of the message gives meaning to the "why." It demands of the individual a deep involvement in the human condition, progressively exposing the self. Progressive self-exposure requires progressive deepening of one's personal faith. To expose is to risk and risk places one increasingly in the hands of God.

Self-exposure begins with self-consciousness. Each of us must become aware of two mysteries about ourselves that link us to divine creation. First of all, we are each unique. There is not

now, there never has been, and there never will be another human being on earth identical to us, therefore, only we can do whatever it is that God reveals to us to be our destiny in life. Secondly, each of us is of intrinsic value to God. We must see all that we do is important, no matter how infinitesimal it may seem in the immense pattern of creation. Only as one is conscious of self in these two ways can one feel and respond to the love of Christ. It also follows that only as one can feel and respond to the love of Christ in a very real sense can one tolerate life's burdens, including one's own human frailty. There is nothing new about the concepts of human uniqueness and human worth. The question is, do they have meaning to us personally, or are they concepts relegated to the collection of meaningless platitudes that the human mind has a proclivity for accumulating.

The ongoing discovery of one's own depth — a lifetime process — determines one's response to others. It is only possible to relate to the unique self of another if one is aware of personal uniqueness; it is only possible to see the value in another as one sees the value in self. Inner contact between two human beings ultimately is as much a mystery as the two human beings themselves. Human relations increase in meaning as inner contact increases in depth. Inner contact is possible only where there is love. Quite literally, we are Christ to each other and, paradoxically, we grow only as we share ourselves. Selflessness takes on new meaning as man in our time rediscovers ancient insights about the nature of the world. Deep in our Jewish heritage is the belief that the elements of the world are sacred or profane depending upon man's perception and use. To love the world is to devote oneself to the sanctification of *all* the world's elements, the world's people being the ultimate. This is the human expansion that produces true selflessness. One becomes lost in the very brilliance, the very beauty, the very wonder of God's creation. The sense of divine joy that we cannot help but reflect as we become more and more absorbed in the sublime mystery of life, is contagious. It starts chain reactions of untold consequence. Was it not this joy that St. Francis felt, this sense of God's creation all around him, even within himself? In his time and place — so

very different from ours — he responded in his way. Can we respond each in our way in our time? This is the question of Christendom today. For each of us it applies in a unique way, but no less for one than for another.

The community life of the nun should focus upon the emergence of each individual nun to the honor and glory of God. If life in community is to contribute to this zeal, then the dimensions of human relations must be developed to enhance the mutual growth of persons. Needless to say, such an approach to community life calls for the most forthright evaluation of the status quo and a renewal that is nothing short of courageous! The alternative to renewal is a decay of religious orders until they become shrinking cults of antiquity relegated to the byways of passing time.

One observes about our time that good and evil in the manifestations of man seems to stand out in opposition of ever greater dimension. The quickening pace of life has the effect of placing man's magnificence and man's devastation in sharpening contrast. And we humans become more "all-or-nothing" in our human struggle. There seems to be no longer any gray area about life. We can no longer wade into the water and settle safely in the shallows. Love in Love is an all-or-nothing commitment and we must plunge into the water knowing not its depth or breadth. Either we act upon faith, or we do not act at all. Either we find our personal meaning in our faith, or we become encapsulated in a vacuum of meaninglessness. The day we take the plunge is the day we suddenly become aware. We are in the world and of it!

MINUTES OF THE FORTY-FOURTH MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE

August 5-7, 1963

FIRST SESSION, Monday, August 5, 8:15 P.M.

The Forty-Fourth Meeting of the Franciscan Educational Conference took place at Immaculate Conception Seminary, Troy, N.Y. About seventy-five friars representing the various Franciscan Families attended the conference.

After the opening prayer, the president, Fr. Ernest Latko, O.F.M., speaking in the name of the Very Reverend Matthew De Benedictis, O.F.M., Minister Provincial of the Immaculate Conception Province, welcomed all the participants, and announced that the Reports of the forty-second and of the forty-third meetings, held respectively in 1961 and in 1962, have recently been published. He said that the topic of the present meeting *Elements of Franciscan Formation* is of great interest and should elicit much enlightened discussion.

In the first paper, *The Theology of a Vocation to the Religious Life*, Fr. Howard Hansen, O.F.M. Conv., of Assumption Seminary, Chaska, Minn., treated of the various theories on the nature of a vocation, and of the principal signs of a vocation. The discussion was led by Fr. Theophane Murphy, S.A.

The president announced that the times for the celebration of Mass would be posted after the session. It closed at 9:55 o'clock.

SECOND SESSION, Tuesday, August 6, 9:15 A.M.

After the second session was called to order, the president announced the appointment of members to the Committee on Resolutions: Fr. Brian Lhota, O.F.M., Fr. Aidan Carr, O.F.M. Conv., Br. Isidore McCarron, O.S.F., Fr. Godfrey, O.F.M. Cap., Fr. Colman McGarrill, T.O.R., and Fr. Alan McCoy, O.F.M. The following friars were assigned to the Publicity Committee: Fr. Irenaeus Herscher, O.F.M., Fr. Leonard Bacigalupo, O.F.M., and Fr. DeSales Standerwick, S.A. The president designated Fr. Colman Majchrzak, O.F.M., as registrar to collect the offerings of \$2.00 per day to be

given to the Father Guardian of Immaculate Conception Seminary to help defray the expenses of the conference.

In his paper *The Selection of Candidates for the Novitiate and Religious Profession*, Fr. Cletus J. Dello Jacono, O.F.M., Mt. Alvernia Seminary, Wappingers Falls, N.Y., distinguished four formal states for which the candidate is to be tested and selected; he also discussed the various means and methods of screening the candidates, particularly the psychological tests. Commenting on Fr. Cletus' paper, Fr. Leonard Bacigalupo, O.F.M., stressed the following points: the important role to be given to the Vocation Director; the careful study and application of the directives contained in the Instruction of the Sacred Congregation of Religious issued in Feb., 1961; and the value of the psychological tests.

The friars reassembled at 10:50 after a ten-minute intermission. The president announced that the group-picture would be taken about 11:30, that dinner would be served at 12:10, and that the Executive Board would meet after dinner.

Fr. Raymond De Martinis, O.F.M., Mt. Alvernia Seminary, Wappingers Falls, N.Y., then read his paper on *Defections in Religious Life*. He spoke of three types of defectors: the "drones", the "dissatisfied", and the apostates; also of the causes of these defections and the remedies against them. In his discussion, Fr. Norbert Di Amato, O.F.M., saw one frequent cause in the lack of proper training and in the lack of proper care of the newly ordained priests.

The session adjourned at 11:50. The official group-photograph of the conference was taken at the front entrance of the seminary.

THIRD SESSION, Tuesday, August 6, 2:15 P.M.

Before the afternoon session opened, the news photographer took a picture of the group in the auditorium.

Very Reverend Father Kevin Keelin, T.O.R., Minister Provincial of the Sacred Heart Province, Loretto, Pa., arrived this noon and attended this and the remaining sessions of the conference.

Fr. Colman McGarrill, T.O.R., Sacred Heart Novitiate, Winchester, Va., presented the first paper of the afternoon on *The Franciscan Formation of Candidates in the Seraphic Preparatory Seminary*. Fr. Simeon Heine, S.A., in the ensuing discussion, asked for comments on the question of what is the real, specific objective of the religious minor seminary and how spiritual the student should be when he finishes the minor seminary.

After a recess of fifteen minutes, the session was continued at 3:40, with the paper on *The Formation of the Franciscan Cleric in the Novitiate* by Fr. Leonard Paskert, O.F.M., novice-master at the Franciscan Novitiate in Teutopolis, Ill. Some of the objectives of the formation of the novice are the preparation of the novice for an internal life-long commitment to his

vocation, the creation of an environment that will foster this commitment, and the development of a subjectively realized value of the religious life and the priesthood. Fr. Colman Majchrzak, O.F.M., as discussion leader gave a practical demonstration of the best method of conducting a fruitful discussion. He put before the speaker and the audience a series of questions which were answered by Fr. Leonard; for instance, on the positive signs of fitness for profession; the novitiate library; the selection of books for the novices' reading; and the practices and exercises that are distinctively Franciscan. The session closed at 4:40.

The evening was left free for the various sectional meetings at 7:30. The Franciscan Library Section met under the chairmanship of Fr. Donald Wiest, O.F.M. Cap.; Fr. Ernest Latko, O.F.M., presided over the meeting of the Commission for Franciscan Doctrinal Synthesis; the Prefects of Studies Section held their meeting with Fr. Cletus Dello Jacono, O.F.M., as chairman pro tempore.

FOURTH SESSION, Wednesday, August 7, 9:10 A.M.

At ten minutes after nine o'clock the president called the fourth session to order. He made the following announcements relative to next year's meeting of the F.E.C.: The topic of the conference will be the Encyclical "Mater et Magistra" of Pope John XXIII; the conference will be held at about the same time as this year's meeting; and it is hoped that the conference can be held at Carey, Ohio. The president then suggested that the current meeting close with the final session this evening. The papers scheduled for this evening and tomorrow morning would be moved up accordingly.

Fr. Robert Bayer, O.F.M. Conv., St. Anthony Novitiate, Auburn, Ind., spoke on the *Formation of the Franciscan Cleric in the Philosophy and Theology Clericate*. The speaker drew from his experience of 25 years with clerics, though these usually comprised a relatively small group. Fr. Ralph Di Pasquale, O.F.M., led the discussion.

At 10:25 o'clock the president granted a ten-minute intermission. Then Fr. Alan McCoy, O.F.M., St. Mary of the Assumption Parish, Stockton, California, in his paper on the *Final Formation of the Franciscan Priest*, presented a thorough picture of the fruitful, practical and successful Pastoral Year given to the young Fathers of Santa Barbara Province. Fr. Alan is the Director of the Pastoral Year in that Province. After the comments by the discussant, Fr. Matthew Herron, T.O.R., were concluded, the morning session adjourned at 11:45.

FIFTH SESSION, August 7, 2:00 P.M.

The afternoon session opened on schedule at 2:00 o'clock. Fr. Lester Bach, O.F.M. Cap., Capuchin Seminary of St. Mary, Crown Point, Ind., read the eighth paper. Discussing the *Formation of the Franciscan Brother as Novice and as Junior Professed*, he explained the role of the Brother in the Apostolate, the goal of the formation, and the house of formation. A very interesting part of the paper consisted in his detailed description of the program of training given in St. Joseph Province at St. Francis Brothers School, Mt. Calvary, Wis., and in the junior and senior Professoria of the province. Fr. Kilian Doerfler, O.F.M. Cap., led the discussion.

Br. Henry Cuddy, O.S.F., St. Francis College, Brooklyn, N.Y., read the next paper, *The Formation of the Professional Franciscan Brother*. In the discussion, Br. Paschal Kelley, O.S.F., discoursed at length on the three levels of formation: the high school or juniorate, the two-year novitiate, and the period of temporary profession or scholasticate.

At 4:25 Br. Blase Dumas, O.S.F., St. Anthony's Juniorate, Smittown, N.Y., read the paper, originally scheduled for the evening session, on the *Formation of High School Students in Juniorates*. After the discussion led by Br. Matthias Sheridan, O.S.F., was concluded, the session adjourned at 5:10 o'clock.

SIXTH SESSION, August 7, 7:40 P.M.

At forty minutes after seven o'clock, the last session opened with a panel discussion on *Structuring the Ideal Guidance and Counseling Program in Non-clerical Franciscan Communities*. Br. Donald Sullivan, O.S.F., as discussion leader, conducted the presentation of this topic in the form of an interview with Br. Matthias Sheridan, O.S.F., Bishop Ford High School, Brooklyn, N.Y., on *Guidance*, and with Br. Isidore McCarron, O.S.F., St. Francis College, Brooklyn, N.Y., on *Counseling*.

The business session began at 8:45. The president first asked for the reports on the sectional meetings. Fr. Donald Wiest, O.F.M. Cap., reported on the meeting of the Library Section; Fr. Cletus Dello Jacono, O.F.M., on that of the Prefects of Studies Section; Fr. Ernest Latko, O.F.M., on that of the Commission for Franciscan Doctrinal Synthesis. Fr. Irenaeus Herscher, O.F.M., treasurer of the F.E.C., was called upon to present the financial report of the conference. Br. Isidore McCarron, O.S.F., read the resolutions proposed by the Committee on Resolutions; a motion to accept them as read was carried. Three points were brought up as new business. The first concerned the excessive length of the discussion by some of the discussion leaders. It was proposed that the discussant limit himself to five minutes, and that an admonition to this effect be included in the "Suggestions for the Participants" printed in the program of the Meeting. Then, Fr. Alban McCoy,

O.F.M., raised the question whether or not the Franciscan Educational Conference could be held in connection with the annual convention of the National Catholic Educational Association, with the F.E.C. meeting in the evenings, just as the Jesuits and some other Religious Institutes do; this might draw a larger attendance of Franciscan educators. The views of the friars present were sought and several expressed themselves in favor of the idea. Fr. Donald Wiest, O.F.M. Cap. felt that this solution would create other problems and suggested that the matter be given further thought. Finally, Fr. Kevin Keelin, T.O.R., asked whether lay people might be allowed to attend the F.E.C.; he said that a number of lay people would be very interested in the Franciscan educational movement. The upshot was that the matter will be considered at the meeting of the Executive Board.

The Forty-Fourth Annual Meeting then adjourned with prayer at 9:15 P.M.

Fr. Donald Wiest, O.F.M. Cap.
Secretary

REPORT OF THE LIBRARY SECTION

The Library Section of the F.E.C. met on Tuesday, August 6th, 1963, at 7:30 o'clock in the evening. Five friar librarians were present. The secretary, Fr. Donald Bilinski, O.F.M., was unable to attend.

The meeting was devoted to a discussion of the various projects in progress and a dozen others which had been suggested during the past years.

The officers' three-year term of office ended with this meeting. Fr. Martin Stepanich, O.F.M., of Lemont, Ill., the vice-chairman during the past triennium, automatically succeeds as chairman for the next three years. Fr. Sigismund Brambilla, O.F.M., librarian at Immaculate Conception Seminary, was elected to the office of vice-chairman, and Fr. Donald Bilinski, O.F.M., was re-elected as secretary-treasurer.

Fr. Donald Wiest, O.F.M. Cap.
Chairman

REPORT OF THE PREFECTS OF STUDIES SECTION

The Prefects of Studies met in informal session Tuesday, August 6th, 1963, at 7:30 in Room 253 of Immaculate Conception Seminary, Troy, N.Y. Fr. Cletus Dello Jacono, the host prefect, was unanimously acclaimed chairman.

The eleven interested persons discussed the following pertinent material: external schools; the psychological testing program, with emphasis on personality testing; the use of Latin in our seminaries; the pastoral year;

the relationship between the master of clerics and the local guardian; the limitation or prohibition of reading certain books, e.g., many modern novels, by clerics; and a re-examination and re-evaluation of curricula on every level of formation.

At the next meeting of the Prefects Section Fr. Cletus will lead a discussion on "The Juridical Status of the Prefect of Studies."

Fr. Colman Majchrzak, O.F.M.

FINANCIAL STATEMENT

August 8, 1963

FINANCIAL STATEMENT — Presented to the 44th Franciscan Educational Conference, by Fr. Irenaeus Herscher, O.F.M., Treasurer.

RECEIPTS

<i>Credit Balance</i> in First National Bank, Allegany, N.Y.	
as of August 2, 1962	\$3,172.69
Receipts from sale of FEC Reports (Franciscan Herald Press) on August 9, 1962	546.63
Contributions received from V. R. Frs. Provincial and Commissary Provincials	2,010.00
Interest received on deposit in Bank (Nov. \$40.58; Apr. \$13.88)	54.46
	<hr/>
	\$ 5,783.78

EXPENSES

Contribution to FEC Library Section	\$ 100.00
Printing & Shipping 41st Report (1960) (York Comp.)	2,807.02
Printing and Shipping 43rd Report (1962) (Abbey Press)	2,359.33
Printing and mailing 1963 FEC Program	74.00
Editorial Expenses (phone and postage)	20.35
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	\$ 5,360.70
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Balance in Bank as of July 17, 1963	\$ 423.08

RESOLUTIONS OF THE 1963 FRANCISCAN EDUCATIONAL CONFERENCE

The Committee on Resolutions of the Forty-Fourth Annual Meeting of the Franciscan Educational Conference respectfully submits the following resolutions:

1. *Whereas* the Franciscan Educational Conference is meeting shortly before the re-opening of the Second Vatican Council, *be it resolved*, that the members pledge their complete loyalty to His Holiness, Pope Paul VI, and their filial obedience to the decisions of the Council.

2. *Whereas* the conference is unanimous in its appreciation of the very generous hospitality provided to the delegates at Immaculate Conception Seminary, *be it resolved* that we express our gratitude in a vote of thanks to the Very Reverend Matthew De Benedictis, Minister Provincial of the Immaculate Conception Province, to Rev. Benjamin Scarchilli, O.F.M., guardian of the friary and to all the friars of the community.

3. *Whereas* the conference has benefitted by the contributions, as an active member, an executive officer and recently as president, *be it resolved* that the president express the prayerful best wishes to Very Rev. Maurice Grajewski, O.F.M., Definitor General of the Order of Friars Minor.

4. *Whereas* this conference has discussed the Elements of Franciscan Formation and finds that in some cases the ideals and program of Pastoral Year could be achieved with greater ease and success in an Inter-Provincial Pastoral House of Studies, *be it resolved* that the conference suggest to our provincial superiors the consideration of the same.

5. *Whereas* this conference has made evident the need, *be it resolved* that "The Theology of a Religious Vocation as distinct from the Sacerdotal Office" be the topic for a future conference or at least a part thereof.

6. *Whereas* this conference has surveyed the programs and progress of our seminaries and clericates, *be it resolved* that greater emphasis be given to the apostolic formation of candidates and clerics according to the instructions and allocutions of recent past Pontiffs and also His Holiness, Pope Paul VI.

MINUTES OF THE FORTY-FIFTH MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE

Aug 10-13, 1964

FIRST SESSION, Monday, August 10, 1964, 7:30 P.M.

The Forty-Fifth Meeting of the Franciscan Educational Conference was held at Bellarmine College, Louisville, Ky., the campus of which was made available to the friars for this purpose through the kindness of its president, the Right Reverend Monsignor Alfred Horrigan, and of His Excellency, the Most Reverend John A. Floersch, the Archbishop of Louisville. Forty-nine delegates registered for the meeting.

After the invocation, Fr. Ernest Latko, O.F.M., the president of the conference, heartily welcomed all the delegates, and called upon the Very Reverend Father Anastasius Kuzdrzal, O.F.M. Conv., Minister Provincial of the Province of St. Bonaventure which acted as the host for this meeting. Father Anastasius extolled the Franciscan spirit of Pope John XXIII whose encyclicals form the subject matter of the present meeting; he also expressed his gratitude to the Very Reverend Fathers Juniper Cummings, O.F.M. Conv., and Hilary Gottbrath, O.F.M. Conv., of the Province of Our Lady of Consolation, for their cooperation in making Bellarmine College available for the meeting. Fr. John Loftus, O.F.M. Conv., the dean of Bellarmine College, after welcoming the delegates on behalf of the college, pointed up the relevance of the topic *Justice in the Modern World* to the present day.

In the first paper, *The Philosophical Implications of Mater et Magistra*, Brother Pascal Kelly, O.S.F., St. Francis College, Brooklyn, N.Y., noted firstly that the encyclical is not polemic but positive in tone; then he discoursed mainly on Dietrich von Hildebrand's philosophy of human personal experience; the speaker showed how in this philosophy the full dignity of man, the central theme of Pope John's objectives could be achieved.

In the discussion which followed the paper, Fr. John Loftus, O.F.M. Conv., said that one explanation of the ability of many Catholics for shrugging off the implications of the social teachings of the Church is that they view people as belonging to a stereotype instead of recognizing the individual in social problems.

The session closed at 9:10 P.M.

SECOND SESSION, Tuesday, August 11, 9:00 A.M.

This and the following sessions were attended by a news reporter for the Religious News Service, Miss Connie Courteau.

Fr. Ernest, the president, announced that the group picture would be taken today or tomorrow. He published the names of those appointed to the Public Relations Committee and to the Resolutions Committee. The Public Relations Committee consisted of the following Friars: Fr. Irenaeus Herscher, O.F.M., chairman, Fr. Arnold Dearing, O.F.M. Conv., Fr. Campion Baer, O.F.M. Cap., Fr. Gabriel Brinkman, O.F.M., and Fr. Luke Power, O.F.M. To the Resolutions Committee were assigned: Fr. Edward Holteran, O.F.M., chairman, Fr. Russan Cole, O.F.M. Conv., Fr. Martinian Wolf, O.F.M. Cap., Fr. Gervase Cain, T.O.R., Fr. Ignatius McDonough, S.A., and Brother Pascal Kelly, O.S.F.

In his paper on *Social Injustice in Contemporary Times and an Introduction to its Economic Remedy in the United States*, Fr. Ignatius McDonough, S.A., St. John's Atonement Seminary, Montour Falls, N.Y., discussed the main cause of social injustice, which, he said, is greed, principally greed for the ownership of productive property; its chief remedy would be the redistribution of wealth.

In the discussion, Fr. Matthew Herron, T.O.R., disagreed with Fr. Ignatius' premise that greed is the cause; he held that the evil resulted from "indifference", lack of energy to acquire ownership, and from lack of responsibility. One Friar suggested the establishment of an Institute of Contemporary Affairs as an adjunct to the F.E.C.

The Friars reassembled at 10:30, after a ten-minute recess. Fr. John L. Ostdiek, O.F.M., Quincy College, Quincy, Ill., read the third paper, on *Science and Technology*. He reviewed some of the problems raised by the science and technology of our day in the light of the two encyclicals of Pope John XXIII and in the light of the virtue of justice.

In the discussion which followed, Fr. Marcian Schneider, O.F.M., noted that the specialists and first-class intellectuals generally no longer hold extreme positivism, but that the general populace might still be infected by it; according to the encyclical *Ecclesiam Suam* of Pope Paul VI, the most serious problem of our time is that godless science has taken the place of religion.

The session adjourned at 11:15, to enable the photographer to take a group picture of the delegates

THIRD SESSION, Tuesday, 2:00 P.M.

During the afternoon session, Fr. Patrick Hunt, S.A., St. John's Atonement Seminary, Montour Falls, N.Y., explained the *Principle of Subsidiarity*. He said that subsidiarity is a social principle which states that a higher body

should not intervene in the affairs of a lower body as long as the lower body is willing and able to meet the needs of the moment. An essential corollary of subsidiarity, however, is the principle of intervention, — namely, when a lower body is not able or not willing to perform its function, the higher body may and must intervene in matters affecting the general welfare. The speaker then showed how these principles find application not only in the political and economic spheres, but also in the Church, religious orders, seminaries and in families. The discussion leader, Fr. Jude Jarosz, O.F.M., noted that in both encyclicals the pope treats of human persons rather than of things.

After the ten-minute recess, Fr. Russan Cole, O.F.M. Conv., read the paper "*Mater et Magistra*" in an *Agricultural Society* written by Brother Albeus Chamberlain, O.S.F., Bronx, New York, who was unable to attend the meeting. The writer recommended the formation of cooperatives and professional associations by rural workers; cooperation between industry and agriculture; and the preservation of the family farm. In the discussion which followed, Fr. Dismas Treder, O.F.M., pointed out the increasing trend of farmers to leave the land, and the schemes being carried on to remove farmers off the land.

The session adjourned at 4:30. Thereafter, the Executive Board held its meeting.

The evening was set aside for sectional meetings. The Library Section alone met at 7:30.

FOURTH SESSION, Wednesday, August 12, 9:00 A.M.

Fr. Bonaventure Kiley, T.O.R., St. Louis Friary, Philadelphia, Pa. led off the morning session with his paper on *Private Property*. After tracing the historical development of ownership and of the large corporations, the speaker discussed the problem of the responsibility of company managers and of the stockholders, the social responsibility of property owners, and the economic value of higher education for individuals and families as compared with greater private ownership of property. Brother Isidore McCarron, O.S.F., led the discussion which followed.

After the recess, Fr. Matthew Herron, T.O.R., St. Francis Monastery, Loretto, Pa., read the paper (which had been originally scheduled for the previous afternoon) on *Labor Unions and Wages*. It was followed by the comments of Fr. Gervase Cain, T.O.R.

FIFTH SESSION, Wednesday, 2:00 P.M.

Fr. Juniper Cummings, O.F.M. Conv., the vice-president of the conference, functioned as chairman for the afternoon session. In his paper,

The Relations between States: International Cooperation, Fr. Owen Pollard, O.F.M. Conv., Our Lady of Carey Seminary-College, Carey, Ohio, citing Pope John's doctrine, stated that the relation between states must be built upon the human person who must be guided by the natural moral law in his relations with other persons; the natural moral law demands truth, justice, freedom, active solidarity, and interdependence in their relations with one another. The speaker also dealt with some of the particular applications of American international policy in the light of these aspects of the Church's social doctrine.

Leading the discussion, Fr. Francis Kiley, O.F.M. Conv., raised the question whether the diplomats adhere to the principles set down by Pope John, and how an individual human person can influence the actions of those who carry on diplomatic relations; he also took note of the philosophical implications of existentialism in the encyclical *Pacem in Terris*.

After the recess, Fr. Gabriel Brinkman, O.F.M., Quincy College, Quincy, Ill., in treating of *The Imbalance of Population and Resources*, described the impact of population increase in various parts of the world during the last three centuries, and discussed four possible methods of solving the problems of an increasing population.

The session closed at 4:30.

SIXTH SESSION, Wednesday, 7:30 P.M.

Speaking on *Public Services*, Fr. Edward Holleran, O.F.M., Siena College, Loudonville, N.Y., explained the role of the State in supplying the essential or necessary public services, and its duty of intervening, when necessary, in the economic life of a nation, as taught by the popes, especially Pope John XXIII. The writer listed some of the specific areas in which our own government has intervened to supply the essential public services called for by Pope John in the promotion of the general welfare. The discussion leader, Fr. Luke Power, O.F.M., suggested training courses, books, and literature on "leadership."

Fr. Juniper Cummings, O.F.M. Conv., distributed and commented on the results of a survey on the desirability of the college department of seminaries being connected with large secular universities or colleges.

SEVENTH SESSION, Thursday, August 13, 9:00 A.M.

In the final session, Fr. Bertrand Scully, O.F.M. Cap., St. Anthony Friary, Hudson, New Hampshire, delivered the eleventh paper of the annual meeting. Speaking on the *Responsibilities of the Church in Social Questions*, he presented the basic elements for understanding the responsibilities of the Church authorities, the clergy and of the laity in regard to the formulation

of Christian social thought, the development of Christian spiritual resources, and in regard to Christian social action.

After the discussion led by Fr. Martinian Wolf, O.F.M. Cap., was completed, the business meeting took place. Fr. Martin Stepanich, O.F.M., chairman of the Library Section, read the report of its meeting. Fr. Juniper Cummings, O.F.M. Conv., reported on the informal meeting of Franciscan Friars and Sisters attending the convention of the National Catholic Educational Association during Easter week of 1964. The president, Fr. Ernest Latko, O.F.M., then announced the members of the Program Committee to prepare the program and to obtain speakers for the 1965 meeting of the Franciscan Educational Conference; namely, Fr. Geoffrey Wood, S.A., chairman, Fr. Roland Faley, T.O.R., Fr. Sylvester Makarewicz, O.F.M., Fr. Berard Marthaler, O.F.M. Conv., Brother Isidore McCarron, O.S.F. The president further designated Fr. Luke Power, O.F.M. and Fr. Patrick Hunt, S.A., as members of Liaison Committee between the Program Committee and the Executive Board of the F.E.C. Fr. Edward Holleran, O.F.M., next read the report of the Resolutions Committee; by unanimous vote, the resolutions were adopted as read. A separate resolution of a controversial nature was voted to be tabled. The president then announced that the 1965 meeting will be held at Santa Barbara, California; its subject matter will be Sacred Scripture under the aspect of *God's covenant with man*. The president also suggested that the speakers prepare copies of their paper or at least a one-page abstract for distribution to the delegates before the delivery of the paper at the meeting. Finally, he mentioned that a local planning committee will be formed.

After motion for adjournment was carried, the forty-fifth annual meeting of the Franciscan Educational Conference concluded with a prayer led by the president of the conference.

Fr. Donald Wiest, O.F.M. Cap.
Secretary

REPORT OF THE LIBRARY SECTION

Ten members of the Library Section of the Franciscan Educational Conference assembled for the 18th annual meeting, at Bellarmine College, in Louisville, Ky., on Tuesday evening, August 11, 1964.

The following friars were present: Fr. Martin Stepanich, O.F.M., chairman (Lemont, Ill.); Fr. Donald Bilinski, O.F.M., secretary-treasurer (Lake Geneva, Wis.); Fr. Irenaeus Herscher, O.F.M., FEC treasurer (St. Bonaventure, N.Y.); Fr. Donald Wiest, O.F.M. Cap., FEC secretary (Marathon, Wis.); Fr. Vincent Dieckman, O.F.M. (Dayton, Ohio); Fr. Ambrose Burke, T.O.R. (Loretto, Pa.); Fr. Pascal Marie Varieur, O.F.M. (New York, N.Y.); Fr. George Hellman, O.F.M. (Cincinnati, Ohio); Fr. Myron Crimmins,

O.F.M. Conv. (Rensselaer, N.Y.); and Fr. Martinian Wolf, O.F.M. Cap. (Crown Point, Ind.).

After the opening prayer, the minutes of the 1963 Library Section meeting in Troy, N.Y., were read by the secretary.

Fr. Irenaeus, librarian at St. Bonaventure University, agreed to undertake the direction and preparation of a Union List of Franciscan Serials — i.e., a list of the holdings of Franciscan periodicals in Franciscan libraries in the U.S. This project had been under consideration at previous meetings.

A more precise definition of membership in the Library Section was discussed, the possibility of assessing a nominal annual fee upon all the members was brought up for consideration, as well as the best method of electing new officers in the future. As stipulated in the by-laws of the Library Section, these matters could not be voted upon until the next regular meeting.

In order to expedite the future revision of any articles of the Library Section by-laws, or to introduce new articles, a proposed amendment to article 8 (which deals with amendments) was drawn up by Fr. Vincent and will also be voted upon at next year's meeting.

Fr. Donald Bilinski suggested that Franciscan librarians initiate the exchange of duplicate books among themselves. The suggestion was favorably received.

The main discussion of the evening centered around the Franciscan Subject Headings — a project that had been undertaken years ago by Fr. Donald Bilinski, but for weighty reasons was never completed. New impetus was given to this project last year and then, at the Franciscan librarians' meeting in conjunction with the CLA Convention in Detroit during Easter week, 1964, Fr. Timon Cook, O.F.M., librarian at Duns Scotus College, agreed to prepare a revised and expanded list of Franciscan Subject Headings — which he did in record time.

It was this list drawn up by Fr. Timon that was the object of thorough examination and discussion at Bellarmine College. A committee, consisting of Fr. Donald Bilinski, Fr. Vincent, and Fr. Martinian, had been appointed prior to Tuesday night's meeting for the purpose of examining in detail this new list. It was impossible for the committee to complete such a gigantic task while in Louisville, but the intention is to carry this work to completion.

Tentative plans were formulated for the committee to meet some time in the fall at Lake Geneva, Wis., in order to finish the task. It is to be hoped that the completed work will be made available to Franciscan librarians within a year or so.

Fr. Pascal accepted the assignment of arranging with book publishers for a Franciscan Book Exhibit at the CLA Convention in Philadelphia next Easter Week.

Fr. Martin Stepanich, O.F.M.
Chairman

FINANCIAL STATEMENT

August 12, 1964

FINANCIAL STATEMENT — Presented to the 45th Franciscan Educational Conference, by Fr. Irenaeus Herscher, O.F.M., Treasurer.

RECEIPTS

<i>Credit Balance</i> in First National Bank of Allegany, N.Y., as of July 17, 1963	\$ 423.08
Receipts from sale of FEC reports (Franciscan Herald Press) (\$1,337.27, on 8-12-63), (\$256.08, on 7-21-64)	1,593.35
Contributions received from Very Reverend Fathers Provincial and Commissary Provincials ...	1,960.00
Interest received on deposits in bank (Oct. '63: \$5.65; April '64: \$24.52)	30.17
Total Receipts	<hr/> \$ 4,006.60

EXPENSES

Printing and shipping 42nd FEC Report (Abbey Press)	\$ 2,313.56
Printing and mailing 1964 FEC Program	73.50
Total Expenses	<hr/> \$ 2,387.06
Balance in Bank as of July 22, 1964	<hr/> \$ 1,619.54

RESOLUTIONS OF THE 1964 FRANCISCAN EDUCATIONAL CONFERENCE

The Committee on Resolutions of the Forty-Fifth Annual Meeting of the Franciscan Educational Conference respectfully submits the following resolutions:

1. *Whereas* the theme of the 45th annual meeting of the Franciscan Educational Conference is *Justice in the Modern World* based on the encyclicals "Mater et Magistra" and "Pacem in Terris", *be it resolved*, that the Franciscan Educational Conference commend our Federal Government in its domestic and foreign programs to alleviate suffering and personal injustice in our own country and the world; that the Franciscan Educational Conference commend the UN and its affiliate organizations in their efforts to implement the social principles enunciated in the Holy Father's encyclicals.

2. *Whereas* the conference is unanimous in its recognition of the genuine hospitality offered to the delegates at Bellarmine College, *be it resolved*, that we cast a vote of thanks to His Excellency, the Most Reverend John A. Floersch, to the Rt. Reverend Alfred Horrigan, to the Very Reverend Anas-tasius Kuzdrzal, O.F.M. Conv., Minister Provincial, to the Very Reverend Hilary Gottbrath, O.F.M. Conv., guardian of St. Bonaventure Hall, and to all the friaries of St. Bonaventure Province.

3. *Whereas* this conference has benefited by more than two decades of exceptional and dedicated services of Father Sebastian F. Miklas, O.F.M. Cap., as its Secretary, *be it resolved* that the president on behalf of the membership offer congratulations to Father Sebastian on the 25th anniversary of his ordination to the priesthood.

4. *Resolved* that the Franciscan Educational Conference request the Executive Board to consider the establishment of a commission of Franciscans competent in the social-economic and related fields, for the purpose of formulating and disseminating the Franciscan viewpoint.

5. *Whereas* the scholarly articles of the Proceedings of the Franciscan Educational Conference are of great value and should be made available, *be it resolved*, that the Executive Board arrange for the continuous indexing of the yearly Proceedings.

RESOLUTIONS OF FRANCISCAN SISTERS EDUCATIONAL CONFERENCE

The Resolutions Committee, on behalf of the officers, members and delegates of the 13th Annual Meeting of the Franciscan Sisters Educational Conference, offers the following memorial to President John F. Kennedy of happy memory on the first anniversary of his death.

Whereas, the late President Kennedy through his realistic approach to some of the problems besetting our society pointed the way to the establishment of means which would, if implemented, eventually bring about social justice to the less fortunate people of our society;

Whereas, his total dedication to peace, his deep concern for the underprivileged, and his compassion for the needy and suffering have strengthened our faith for social justice in a democracy;

Be it resolved that on this first anniversary of his untimely death, we, the members of the Franciscan Sisters Educational Conference, renew our pledge to keep alive before us and to remember his exhortation: that do not ask what our country can do for us, but ask what we can do for our country to realize to some degree the functioning of social justice in this generation.

Be it further resolved that the Franciscan Sisters Educational Conference send a testimonial letter to President Lyndon B. Johnson paying tribute to his courageous and unwavering stand on the Civil Rights question and on continuing the policies of his illustrious predecessor.

Be it further resolved that the members of this convention pledge themselves to support President Johnson's efforts for a better world by supporting his effort to alleviate poverty that has cast a shadow over our country.

Be it further resolved that every member attending this thirteenth Franciscan Sisters Educational Conference, as a true daughter of our Mother Church, pledge her loyalty to our glorious reigning Holy Father, Pope Paul VI, by expressing deep gratitude to God for the successful termination of the 3rd session of the Vatican Council, particularly, for incorporating into the discussions the schema treating of the Apostolate of the Sister in the modern world;

That an expression of appreciation be sent to His Holiness Pope Paul VI for his generosity in bestowing his apostolic benediction via cablegram on the participants of the 13th Annual Franciscan Sisters Educational Conference who devoted their sessions to a discussion on the implications contained in social justice and its effects in the modern world;

That the daughters of St. Francis express their gratitude to His Excellency the Most Rev. Archbishop Cousins for the privilege of holding the Franciscan Sisters Educational Conference in his diocese and for his gracious letter of welcome and fatherly blessing for success of the conference;

That a vote of thanks be extended to our hostess, Rev. Mother Clemens, the Superior General of the School Sisters of St. Francis, for her generosity in placing the facilities of Alverno College at the disposal of the Franciscan Sisters Educational Conference;

To Sister Augustine, the president of Alverno College, and her wonderful faculty which gave of itself most generously to ensure success of the conference; to Sister Aloys, our genial Sister Superior, who managed the thousand details with professional aplomb, thus ensuring smooth operation of all facilities and giving comfort and satisfaction to the participants of the Franciscan Sisters Educational Conference;

That we extend our sincerest thanks to our speakers the Reverend Fathers and Brothers, Franciscan Sisters and lay persons who sacrificed much time to the preparation of the excellent addresses that were delivered to the assembly on the very important topic of Social Justice in the Modern World;

That a special vote of thanks be extended to the following members of the Executive Board whose term expires with this conference:

To Sister Catherine Frederick, treasurer of the Franciscan Sisters Educational Conference who performed the duty of the custodian of the treasury with devotion and efficiency;

To Sister Paul Marie, secretary of the Franciscan Sisters Educational Conference for her faithful fulfillment of a difficult task. Franciscan simplicity and Franciscan joy permeated every message which left her pen and reached out to the wide circle of Franciscan Sisters, perhaps, inducing many of them to relinquish their Thanksgiving holiday in order to participate in and be a part of the Franciscan Sisters Educational Conference;

To Sister Mary Aniceta, the very able president whose untiring zeal, infectious smile and gentle verbal nudge now and then always succeeded in attaining its end. She deserves a round of applause for her devotion to duty and for her business-like execution of a flawlessly organized procedure that insured success at every meeting.

We owe her a debt of thanks particularly for the hard work entailed in securing speakers, in finding a host for the annual conferences and in ably directing the various activities connected with such an undertaking.

And finally be it *resolved* that in accordance with the inspiration and instruction received at the 1964 Franciscan Sisters Educational Conference each member take the following to heart:

I. To keep informed on social legislation and support government efforts to secure justice for the poor;

II. To strive to arouse the social conscience of our immediate circle to war against poverty;

III. To encourage our own religious community to develop each of its members as a complete person;

IV. To encourage the establishment of a Committee on Human Relations in every congregation, in the hope that this might ultimately result in the presence of a Sister in every mission home who is a specialist in this area.

Sister M. Zygmunta, C.S.B.
Chairman of Resolutions Committee

November 28, 1964

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